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I am a heritage because I bring you years of thought and the lore of time ~ I impart yet I can not speak ~ I have traveled among the peoples of the earth ~ I am a rover ~ Oft-times I stray from the fireside of the one who loves and cherishes me - who misses me when I am gone ~ Should you find me vagrant please send me home - among my brothers - on the book shelves of .....

ALFRED SANTELL

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To
E. R. DuMont:
his sketch of Voltaire: by Oliver H. Pleigh
April: 1903

VOLTAIRE

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TO HIS

WORKS, GENIUS, AND CHARACTER

WITH AN

APPRECIATION

OF VOLTAIRE

BY

OLIVER H. G. LEIGH

AND A PORTRAIT STUDY
IN PHOTOGRAVURE

"He goes to the bottom of every subject, while he only seems to skim the surface."

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THE VOLTAIRE PORTRAIT

This sketch is an attempt to realize the dignity of character that must always have given unusual impressiveness to a face so lit up with French vivacity. The few portraits that have come down to us are the work of artists who were chiefly attracted by Voltaire's brilliance. The admirable bust by Houdon (who was brought to this country to take a life-mask of Washington for the national statue), depicts the keen critic and satirist rather than the student and philosopher. Its smirk and gesture, its theatrical air, convey little or no suggestion of the philanthropist, the life-long champion of the persecuted, the author of the epoch-making "Treatise on Toleration."

Huber's miniature outline sketches cleverly portray the wonderfully expressive face in a number of character and caricature types, with a success few actors can hope to approach. The portraits of Voltaire as a young man and in mid-age are only conventional, and even the later ones, when time and ripe genius had graven those eloquent lines that give such power to a naturally fascinating countenance, are rendered tame by the absurd wigs and frills that have robbed us of the veritable likenesses of so many famous men.

This, then, is an honest attempt to reproduce the lineaments of Voltaire from the several accurate, but single-mood, portraits. It seeks to combine the lighter characteristics of the many-sided and gifted wit and philosopher with those profounder qualities of heart and brain, showing him in his mellow years, the champion of right victorious, and the pioneer of our century's enlightened thought, a noble face that would have given distinction to any equally gifted wearer of the Papal tiara.

O. H. G. L.

VOLTAIRE

AN APPRECIATION OF HIS

CHARACTER : GENIUS : WORKS

BY OLIVER H. G. LEIGH

Custom dulls our perceptions of the ludicrous, as the conventionalities of our familiar speech and manners prove. It is responsible for graver offenses than that of enslaving us to harmless absurdities. It has lent a make-believe verity to many a deep-rooted delusion, and fixed rose-tinted spectacles on eyes that have never since tried to see the truth in plain daylight. Most of us whose mother tongue is English were brought up in the vague belief that Cowper's "brilliant Frenchman," Voltaire, was an atheist. In our mildest moods he was at best an "infidel." Pious custom, well-meaning in its good old grandmotherly way, deemed it right and wise to administer this sort of soporific so liberally that the average lifetime might glide away without our awakening sufficiently to see that the only "infidels" are those who, professing a belief, become secretly unfaithful to it. This absurd, or heinous, infidelity is more apparent in those who wear the livery and accept the wages of an established profession, whose instructions they evade or defy, yet do not resign.

To this powerful source we owe the curious fact that four generations of enlightened American and British people have grown up in less pardonable ignorance than that of Christianized heathen tribes, respecting the character and motives, the philosophical, philanthropic, and literary life-work of Voltaire. Strange indeed that the vast power of the Church in its myriad manifestations should have spent itself these hundred and fifty years in showing bitter intolerance, and inspiring its very children with intolerance, against the greatest Apostle of Toleration known to these generations, the like of whom the Church cannot point to within its pale, unless it rashly names that universally revered Martyr to churchly intolerance, who neither founded, nor drew up a creed for, the once despotic organization that used His name as its phylactery.

Champions and martyrs have never been lacking on the side of intellectual liberty against dogmatic theology and its resultant intolerance of free thinking and plain speaking. But the philosophic temper is averse to the fighting methods which delight the multitude. It views with smiling disdain the encounters between belligerents ill equipped with the kind of weapons that strike deep and deal mortal blows unperceived by the spectators. Perhaps the scholar has not even yet received his due for the quiet but tremendous upheaval he has wrought in the siege of the mediæval fortress of ignorance. Erasmus is even yet virtually unknown to those who all but deify his boisterous out-door workman, Luther.

There has been no champion but Voltaire who has combined the qualities of the philosopher with those of the agile master of the fencing art, who has played so lightly around his adversary while serving such subtle thrusts as are possible only to men of the profoundest learning. He is a phenomenon among ordinary mortals in the variety and solidity of his gifts and accomplishments, but more conspicuously so in this—that a man so overwhelmed with the honors, the rewards, the intoxicating delights of the gay world in which empresses, kings, the famous men of Europe, were his flattering friends, and the people of Paris, adorers of his wit and dramas, should at the same time be the most powerful advocate of the rights of the weak poor against oppressive kings and prelates.

This amazing duality of character is matched by the versatility of resources which enabled him at any moment to cross swords with a dozen opponents, coming at him from different points with different weapons, and to leave them floundering.

Before examining the evidence it is well to trace the influences that developed Voltaire's character. Chief among these influences was the nearly three years' visit he paid to England. Intolerance it was that caused that fortunate experience. He had been consigned to the Bastille a second time, and was freed on his promise of self-expatriation. Voltaire must himself be consulted to get a full understanding of the impression made on him by the sight of a people happy under laws which secured them liberty of religion, of thought, and speech. Less

liberty than we are supposed to enjoy to-day, no doubt, but perhaps as much as they could safely stand in those days, and at any rate beyond the dreams of the French.

In Volume XXXIX, and frequently through the others, Voltaire shows that he had seen a great light, and having kindled his torch he was resolved to spread it in his own darker land. His characteristic thoroughness is to the fore here as everywhere. So famous was his name, even in a country bigoted against everything French, that, though not yet thirty-three, he was enthusiastically welcomed by the intellectual ranks. We can hardly realize the weight of England's tribute to Voltaire's genius and character implied in the bare statement that he won the friendship of Alexander Pope, a Catholic; Dean Swift; Young, the poet; Lord Chesterfield; the Duchess of Marlborough; James Thomson, the poet; Lord Bolingbroke, Oliver Goldsmith, Gay, Bubb Dodington, Congreve, Sir Everard Falkener, and many equally gifted. These names stand for social eminence, and much more than that. Sir Isaac Newton had Voltaire as a true mourner at his funeral, and as a life-long disciple who translated and expounded the Newtonian philosophy for the French, and to him the English owe the story of the falling apple that started Newton on his famous discovery. Voltaire was elected a Fellow of the Royal Society for the Advancement of Science, the highest honor of its kind then and now, conferred for substantial service.

This experience was the turning point of his great

career. He had mastered the language, and wrote essays and verses in it, within a year. He absorbed the spirit which, despite a thousand drawbacks, has bred in that people a broader conception of true liberty and has inspired them with a deeper reverence for the laws which secure it than is everywhere to be found. When he returned to France there set a foot on its shore which from that hour knew no rest while a mission of practical sympathy was possible to the oppressed, or an abuse of power could be kicked and trampled down.

Two conspicuous traits of character must impress the most superficial reader. Voltaire was, in literally every sense of a word sadly weakened by daily misuse, a *great* writer, great in depth, force, brilliance, variety, breadth of knowledge, and great too, in quantity. But he was also *great* as a man of affairs, man of the world, the world of Paris and European courts. Something stronger than what we call genius is required to sustain this dual *rôle*. Our geniuses have generally lost in backbone what they gained in their brainpans. Voltaire undoubtedly excelled in the courtier knack of making profound obeisances to royalties, an accomplishment we of this plainer age view much as we might the fitness of a giant for curtseying to a midget. But the backbone was there, ever erect when defiance became its dignity better than pliability, and, for so attenuated a physique, the might of his right arm was astounding to the obese creatures of corruption who reeled under its blows.

Whenever we think of Voltaire as the writer of

the brightest epigrammatic prose, we should remind ourselves that he is the same man as the pleader for Toleration, who felt he was criminal if a smile escaped him during those years of relentless determination to extort public justice and reparation for the fatal torturing of the innocent Calas. When we lose ourselves in delight over his piercing raillery of his dumbstruck priestly victims, we must remember he is also the grave discourser upon the profundities of philosophers like Descartes, Newton, Locke, and the rest as far back as Aristotle and Plato, their equal in keenness of logic, their superior in giving it lucid expression. And while we bow our minds in presence of the Voltaire of the *"Dictionary,"* the *"Essays"* and *"Studies,"* let us not forget that it is the same Voltaire whose tragedies and comedies and droll tales were the delight of more countries than his own. And as we pause to realize the full stature of one whose perfect mental proportions tend to blind us to the heroic measure of each, we should make the effort to view him in his workaday clothes, the shrewd, enterprising business man, who turned his hand to many undertakings, toiled at them persistently, and prospered as he deserved. All this in the workshop, the weaving mill, the chemical laboratory, the counting room, while part of each day for sixty years he was also the scholar and teacher, poet and polemic, in his library; the centre of social brilliance in the afternoon garden fêtes; the glory of the dazzling salon in the evenings. Was ever so thin a mortal compounded of so many distinct individualities!

Now let us see some of his achievements. In a day and a continent where industry and trade were regarded with scorn by the aristocracy, Voltaire by his pen and personal example put an end to that suicidal delusion. His letters from England show how strongly he was impressed with her commercial supremacy. He commends her example to his countrymen. Note the pithy literary quality of his short study of this feature [xxxix. 16]. The English alone had passed from feudalism to the stable footing of a commercial nation. Their genius for trade made them great. Their common sense welcomed the younger nobility and men of learned professions in the ranks of trade. How different in Germany and France, says he. "It appears monstrous to a German, whose head is full of the coats of arms and pageants of his family. . . . I have known more than thirty Highnesses of the same name, whose whole fortunes and estate put together amounted to a few coats of arms, and the starving pride they inherited from their ancestors."

Again, coming nearer home: "In France everybody is a marquis; and a man just come from obscurity, with money in his pocket and a name that ends with *'ac'* or *'ille'* may give himself airs . . . and hold merchants in the most sovereign contempt. . . . I will not, however, take upon me to say which is the most useful to his country, and which of the two ought to have the preference; whether the powdered lord, who knows to a minute when the king rises or goes to bed, perhaps to the bathroom, and who gives himself airs of importance in

playing the part of a slave in the ante-chamber of some minister; or the merchant, who enriches his country, and from his counting house sends his orders into Surat or Cairo, thereby contributing to the happiness and convenience of human nature." Voltaire was a benefactor to his country in sound teachings upon practical subjects. Now that merchants are revelling in the zenith of power they may profitably ponder upon the stagnancy from which he aroused his people by his vindication of the dignity of commerce. By a happy balance of favors Voltaire it was who introduced the first company of French actors to the English stage.

How much nineteenth century thought owes of its clearness and force to Voltaire's eighteenth century labors, can hardly be estimated, and can never be over-estimated. The "Higher criticism," of which we hear so much that means so little, stoops lower than its self-respect should permit in concealing its indebtedness to this pioneer of criticism at its highest, boldest, and deadliest. Voltaire set the pace and quality when prison, ignominious burnings of his work by the hangman, and peril of torture or death were the rewards, rather less alluring than the cushioned professorships and publishers' cheques which now crowd the safe field with mediocrities, where the knight of valor fought alone.

Agnosticism finds its most distinguished ancestor and propagandist in Voltaire. Metaphysical reasoners and philosophic doubters will see their favorite original notions threshed out in the "Dictionary" essays and papers in other volumes. Many

a "brilliant" essayist, novelist, major and minor poet, in more lands than one, has dug in the Voltaire mine for gems of fancy and phrase, still recognisable by experts despite the ingenious cutting. Voltaire was compassionate to quacks of every kind so long as they were harmless. "The unhappy class who write in order to live" is one kind. "Can there be greater quackery than the substitution of words for things, or a wish to make others believe what we do not believe ourselves?" This refers to a class who speak more than they read, and read more than they reflect.

A word for these times in which we live was spoken by Voltaire in his Address to the French Academy on his reception to membership. "When commerce is in a few hands, some people make prodigious fortunes while the greater number remain poor; but when commerce is more widely diffused, wealth becomes general, and great fortunes rare." For an unsurpassable example of mingled wit, wisdom, scholarship, and delicious candor in mordant criticism, read the "Discourse to the Welsh," [xxxvii. 89] in which excessive national vanity, in France and elsewhere, is tickled with a jewelled rapier.

"Ecclesiastics are not the Church." It was against this man-made ecclesiasticism, and not against pure religion, that Voltaire flung his destructive thunderbombs. In their impious assumption of Godlike prerogatives these tonsured mummers vengefully dubbed him "atheist," as Socrates was branded for holding to his belief in one supreme deity. As well

might we charge Washington with "atheism." Bishop White, the Father of the Protestant Episcopal Church in America, and Washington's pastor, testified in writing his doubt whether that noble man was "a believer in the Christian revelation" further than being an attendant at services but never a communicant. How far from atheism was Voltaire's reverent faith and practice is shown in every writing and act. "I repeat my *Pater* and *Credo* every morning." "I believe in a general Providence, which has laid down from all eternity the law which governs all things, like light from the sun." "The eyes have mathematical relations so evident, so demonstrable, so admirable, with the rays of light; this mechanism is so divine, that I should be tempted to take for the delirium of a high fever, the audacity of denying the final causes of their structure." The Fathers of the early church built up the creed bit by bit [in passing, note that popular knowledge of Holy Writ as a guide book to heaven has never grasped it as a whole; it has been a scrap-book of bits of the Bible only], and laid great stress on its authenticity, and on the point of faith that the saints who arose at the death of Jesus, died again to rise with Him a second time. "The fact is, [says the pioneer scholar-critic, and his statement is endorsed by our foremost orthodox scholars] that no person heard anything of this creed [as it now runs] for over three hundred years. People also say that Paris was not made in a day, and people are often right in their proverbs. . . . All these opinions are absolutely foreign to morality. We must be

good men, whether the saints were raised once or twice."

Still, due deference should be paid to authority, especially when it gives ocular demonstration of its superior sources of knowledge. "I have no doubt that Pope Leo I. was accompanied by an angel, armed with a flaming sword, which made the king of the Huns tremble. . . . This miracle is very finely painted in the Vatican, and nothing can be clearer than that it never would have been painted unless it had actually been true."

Immense labor went into the making of his Histories. Considering the period, and the pressure of his many occupations, it is nothing short of marvelous that Voltaire was able to ransack the chronicles of older historians, the traditions that are scattered through general writings, the private memoranda and letters of scholars, not to count the personal interviews in which he extracted so much of fact and valuable side light, for the purpose of making his own records truthful. It is well worth while to turn to the passages in which he distinguishes himself, or, rather, his method and purpose, from those of perfunctory narrators of events. He pitched the keynote from which the ablest historians of our time have taken their own, that of helping the reader to look through the smoke of battles to the fate of the plain people who suffered so grievously by the quarrels of kings.

And what exquisite simplicity marks every page. We may smile at an eighteenth century Frenchman's astonishment at Shakespeare's coarseness, and the

interesting criticisms upon his dramatic deficiencies. Even Oliver Goldsmith demolished Hamlet's soliloquy with his logic-chopping axe, a weapon he probably borrowed from Voltaire. The author of *"Mérope"* and *"Zaire"* expressly declares, again and again, his view that, at least in the supreme crises, the language should be of the simplest, as in those moments the briefest ejaculations only are natural. There is force in this, but not enough to move us to wish the lines of Hamlet and Othello were prosy. Spots on the sun do not lessen its glory, and if Voltaire cared not, if he could, to soar with the lark that sings at heaven's gate, he stands firm on the green earth as the clearest expresser of penetrating and luminous thought among writers, and he never speaks but with wisdom higher than knowledge, and with motives whose beneficence surpasses even the sparkle of their expression.

A study of these pages will assist in the pleasing duty of doing tardy justice to one of the world's most gifted and powerful intellects. They shed needed light on a man whose character, genius, and far-reaching work have been obscured, but could never be extinguished by the foes of truth-speaking.

VOLTAIREANA

The following are among the innumerable publications relating to Voltaire which appeared during his life and subsequently.

Voltaire; a biographical critique, by John Morley, author of "Diderot and the Encyclopœdists," etc. 1 vol. 8vo. London, 1872; New York and Chicago, 1902, in connection with this edition.

Life of Voltaire. By James Parton. 2 vols. 8vo. Boston and New York. 1881.

The Centenary of Voltaire, May 30, 1878; Oratorical Festival, President, Victor Hugo. Discourses of MM. E. Spuller, Emile Deschanel, and V. Hugo. 32mo., 96 pages. Paris, 1878.

Centenary of Voltaire. By B. Gastineau, 12mo, 36 pages. Brussels. 1878.

To Voltaire! A Poem on the Occasion of the Centenary of Voltaire. By Ernest Calonne. 8vo, 7 pages. Paris. 1878.

Vive Voltaire! Vive Rousseau! Poem by Attale du Cournan. 16mo, 8 pages. Paris. 1878.

Centenary of Voltaire. Poem. By A. Baumann Lyons. 1878.

Centenary of Voltaire. An Appeal to the Good Sense, to the Honor, and to the Patriotism of Men of All Parties. Nismes. 1878.

Centenary of Voltaire. By Members of the United Workmen of St. Etienne. 16mo, 8 pages. St. Etienne. 1878.

The Centenary of Voltaire, followed by the Soul of France. By A. Marquery. A song. 16mo, 4 pages. Paris. 1878.

The Centenary of Voltaire. 4to, 2 pages. Marseilles, 1878.

The Centenary of Voltaire in France. 32mo. Paris. 1878.

Historic Gallery of the Actors in the Company of Voltaire. With portraits on steel. 8vo, 2d edition. Recast and augmented. By E. de Maune. Lyons. 1878.

Voltaire and Rousseau, and the Philosophy of the Eighteenth Century. 1 vol. 12mo. By Henri Martin. Paris. 1878.

Voltaire, his Life, his Works, and the Influence of his Ideas upon Society. 1 vol. 12mo. Paris. 1878.

Voltaire in Exile. His Life and his Work in France and in Foreign Lands, Belgium, Holland, Prussia, England, Switzerland. With Unpublished Letters of Voltaire and Madame du Châtelet. By B. Gastineau. 1 vol. 12mo. Paris. 1878.

A German Tourist at Ferney in 1775. By P. Ristelhuber. 1 vol. 16mo. Paris. 1878.

Voltaire in Prussia. By Albert Thieriot. 12mo. Paris. 1878.

Voltaire and Rousseau. By Eugène Noel. 1 vol. 12mo. Paris. 1878.

Frederic II. and Voltaire. Dedicated to the Centenary Commission. 1 vol. 12mo. Paris. 1878.

Prayers, Sermons, and Religious Thoughts. Translated from the French of Voltaire, by J. E. Johnson, Rector of St. John the Evangelist Church, Philadelphia. 1 vol. 16mo. Philadelphia. 1878.

Letters of Madame du Châtelet. Edited by Eugène Asse. 1 vol. 12mo. Paris. 1878.

The Centenary of Voltaire as Celebrated by the Freemasons in Rome. 8vo, 34 pages. Rome. 1878.

Voltairian Iconography. The History and Description of what was published upon Voltaire by Contemporary Art. By Gustave Desnoiresterres. 4 parts, 8vo. Paris. 1878.

Voltaire and the Church. By the Abbé Moussinot. 1 vol. 12mo. Paris. 1878.

One Hundred and One Anecdotes of Voltaire. 1 vol. 12mo. By Gaston de Genonville. Paris. 1878.

The Good and the Evil which has been said of Voltaire. By Maxime de Cideville. 1 vol. 12mo. Paris. 1878.

To Voltaire, a Sonetto (in Italian), with the Translation of the same in French. By Maron Antonio Canini. 8vo, 7 pages. Paris. 1878.

The True Letters of Voltaire to the Abbé Moussinot. Published for the first time from the Autographs in the Bibliothéque Nationale. By Courtat. 12mo. Paris. 1875.

Life and Times of François-Marie Arouet, calling himself Voltaire. By Francis Espinasse. 8vo, London. 1876.

Voltaire and French Society in the Eighteenth Century. A Biography in eight volumes. 8vo. By Gustave Desnoiresterres. Paris. 1876.

Voltaire and the People of Geneva. By J. Gaberel, former pastor. 12mo. Paris. 1857.

The Philosophy of Voltaire. By Ernest Bersot. 12mo. Paris. 1858.

Jean Calas and His Family. An Historic Study from Original Documents. By Athanase Coquerel, Jun., Pastor of thc Reformed Church. 12mo. Paris. 1858.

Voltaire at Ferney. His correspondence with the Duchess of Saxe-Gotha. Collected and edited by MM. Evariste and Bavoux. 8vo. Paris. 1860.

Voltaire and His Schoolmasters. An Episode of Classical Learning in France. By Alexis Pierron. 12mo. Paris. 1867.

The True Voltaire, the Man, and the Thinker. By Edouard de Pomery. A Biography. 8vo. Paris. 1867.

Voltaire. By David Frederic Strauss. 1870.

Voltaire and the French Revolution. By C. Nagel. 8vo, 176 pages. 1839.

The Housekeeping and Finance of Voltaire, with an Introduction upon Court and Drawing-Room Manners in the Eighteenth Century. By Louis Nicolardot. 1 vol. 8vo. Paris. 1854.

The Slipper of Voltaire. A Vaudeville in two Acts. By J. B. Simonnin. Paris. 1836.

Voltaire on a Holiday. A Vaudeville in two Acts. By De Villeneuve and De Livry. Paris. 1836.

A Fugitive at the House of Voltaire. A Vaudeville in one Act. By Saint-Hilaire and Simonnin. Paris. 1836.

Voltaire and Madame de Pompadour. A Comedy in three Acts. By J. B. P. Lafitte and C. Desnoyer. Paris. 1833.

The Youth of Voltaire, or the First Prize. An Historical Comedy in one Act, with Couplets intermixed. By Saint-Hilaire. 18mo, 72 pages. Paris. 1833.

Madame du Châtelet, or No To-Morrow. A Comedy in one Act and in Prose, with Songs intermingled. By Ancelot and Gustave. Paris. 1832.

A Breakfast at Ferney in 1765, or the Widow Calas at the Home of Voltaire. A Dramatic Sketch in one Act and in Verse. By Alexandre Duvoisin-Calas. Gustave. Paris. 1832.

Voltaire among the Capuchins. A Comedy in one Act and in Prose, with Songs. By Dumersan and Dupin. Paris. 1830.

An Epistle to Voltaire in Verse. By Lacroix. Pamphlet, 4 pages. Bordeaux. 1831.

Voltaire at Frankfort. An Anecdotical Comedy in one Act and in Prose, with Songs. By Ourry and Brazier. Paris. 1831.

Examination of the Works of Voltaire considered as Poet, as Prose Writer, as Philosopher. By Linquet. 8vo. Paris. 1827.

An Epistle to Voltaire in verse. By M. J. Chénier. Paris. 1806 and 1826.

Voltaire and a Jesuit. A Dialogue in verse. By Constant Taillard. 32mo, 32 pages. Paris. 1826.

Memoirs relating to Voltaire and his Works. By Longchamp and Wagnière, his Secretaries. Followed by various unpublished Writings of the Marquise du Châtelet, Hénault, Piron, D'Arnaud, Thieriot, and others, all relating to Voltaire. 2 vols. 12mo. Paris. 1826.

The Pastoral Address of Monseigneur the Bishop of Troyes, upon the Printing of bad books, and particularly upon the Complete Works of Voltaire and Rousseau. Pamphlet, 76 pages. Paris, Lyons, and Toulouse. 1821.

Letter from M. Touquet to his grandeur Monseigneur the Bishop of Troyes, Archbishop elect of Vienna, in reply to his Pastoral Address against the editions of the Complete Works of Voltaire and J. J. Rousseau. Pamphlet, 48 pages. Paris. 1821.

Full Presentation of the Voltaire-Touquet, a Collection of the Treatises, Sentences, Transactions, Judgments, Decrees, and various Acts relative to that Operation (a suit between publishers). Quarto, 104 pages. Paris. 1823.

History of the Life and Works of Voltaire, with Estimates of that celebrated man by various esteemed authors. By L. Paillet de Warcy. 2 vols. 8vo. Paris. 1824.

The Faithful Catholics to the Bishops and all the Pastors of the Church of France, on the subject of the new editions of the works of Voltaire and Rousseau. Pamphlet, 52 pages. Paris. 1821.

Private Life of Voltaire and Madame du Châtelet, during a Sojourn of six Months at Cirey. By the Author of the Peruvian Letters (Madame de Grafigny), followed by Fifty Unpublished Letters in verse and in prose of Voltaire. 1 vol. 8vo. Paris. 1820.

Literary History of Voltaire, containing his literary and private Life, Anecdotes, and Successes of each of his works, with Details of the Honors which he obtained during his life, and those which were decreed to him at the Temple of great Men. By the Marquis de Luchet. 6 vols. 8vo. Paris. 1792.

To the Manes of Voltaire, a Poem which received the prize from the French Academy. By J. F. de La Harpe. Pamphlet. Paris. 1779.

The Fiftieth Dramatic Anniversary of M. de Voltaire, followed by the Inauguration of his Statue. A Medley

in one act and in prose, with songs and dances. By Du Coudray. Paris. 1774.

Philosophic Picture of the Mind of Voltaire, to serve as Supplement to his Works. By the Abbé Sabatier. 8vo. Geneva and Paris. 1771.

A Philosophic Delineation of the Mind of M. de Voltaire, to serve as a Sequel to his Works, and as Memoirs for the History of his Life. By De Castres. 8vo. Geneva and Paris. 1771.

The Political Age of Louis XIV., or Letters of the Viscount Bolingbroke upon that subject, together with the pieces which formed the History of the Age of M. de Voltaire, and of his quarrels with Messrs. de Maupertuis and de La Beaumelle; followed by the Disgrace of that famous poet. 12mo, 495 pages. Sieclopolis. (Frankfort.) 1753.

A Comparison of the four Electras, of Sophocles, of Euripides, of M. de Crébillon, and of M. de Voltaire. By Gaillard. 124 pages, 12mo. The Hague. 1750.

A Critical Letter, or Comparison of the three ancient epic Poems, the Iliad and Odyssey of Homer, and the Æneid of Virgil, with the League, or Henry the Great, of M. de Voltaire. By De Bellechaume. 15 pages, 8vo. Paris. 1724.

The King of Prussia's Criticism on the Henriade of M. Voltaire. Translated from the original; with a preface containing a short account of the Disgrace and Retreat of that favorite. London. 1760.

Letter from M. de Voltaire to M. Palissot, with the Reply, on the occasion of the Comedy of the Philosophers. Paris. 1760.

NOTE ON THE INDEX

At first sight the making of an index appears to be a merely mechanical piece of work. So it often is, but it may be much more than this. By way of illustration it may be permissible to mention an elaborate index made by the present writer for a ten volume historical work, of which the publishers say in their prospectus that its original plan and thoroughness make it "worth in itself many times the cost of the entire series of books." This Voltaire index has also been constructed with the intention of making it interesting and valuable in itself, independently of the volumes to which it is a guide.

The editor of a voluminous author has obviously many advantages over an index-maker not previously familiar with the writings and characteristics of his hero. Mr. Percy Fitzgerald may be quoted on this. In his prefatory note to the index he made for his famous edition of Boswell's Life of Dr. Johnson, he says: "No proper or suffi-"cient index can be made vicariously; it requires a "thorough acquaintance with the book treated, so "as to anticipate by a sort of instinct what topics "the reader would desire to search for. Indexes "are generally too minutely elaborate, too meagre, "or too indefinite."

How easy it would have been to have filled two or three volumes with the usual index matter can be seen in the fact that Voltaire's pen was never at rest for sixty-three years, and no writer treated so vast a variety of topics. How difficult it has actually been to make selections that shall be equally fair to author and reader, must be left for the user of this index to discern and appraise.

The aim has been to simplify, and in the readiest way provide clues to the innumerable long and short utterances of Voltaire upon subjects treated from every point of view and in every mood. Recurring as he did to the same topics at different periods, with new side lights from intervening occurrences or continued study, he necessarily covers the same ground, though usually with a different gait. To make an index entry of each of these virtual repetitions would cumber every page and weary the reader. And the multiplication of cross-references is no less an offense to the reader's intelligence. These entries are therefore economized, the main clues being liberally given, leaving the reader the pleasure akin to that of intellectual sport in following the various trails in this and that direction where there seems promise of a "find." He may be quite sure of catching something fully as worthy of his hunt as the particular quarry he started after.

Again, there have been occasions when it would have actually broken the continuity of a subject's treatment if the alphabetical or chronological order had been adhered to. Exceptions are often

more practically valuable than rigidity of rule, and for the liberties so taken no apologies are offered except that of common sense. The reader will find that his interests have been given precedence over the fads of pedants.

As Voltaire has for so long been virtually unknown to the public at large, one aim of this index is to open wide the doors of an armory, whose array of weapons includes every kind ever used in warfare, and every one, small and large, still gleams with its original brightness, mellowed with the trophy-marks of the good work it has done. These simple-looking index items, rightly viewed, are in one aspect the battle roll of a stupendous, single-handed, life-long fight by a brave truth-lover against a Juggernaut truth-crusher; and in another aspect they form a crown of evergreen laurel leaves, with which a somewhat forgetful generation is prone to crown its own brow.

Voltaire is here made to portray himself. This aims to be an index, through his works, of the man. For this reason there have been scattered through the ordinary entries examples of his literary style and play of thought. Epigrammatic sentences, passages from essays, dramas, and poems, give life to the dry bones of index matter and will prove as readable as many of the anthologies and "elegant extracts" now so popular, with this distinction, that here we have the utterances of a plain speaker in the days when plain speech meant peril of life and liberty. Voltaire's piercing

epigrams earned for him the nowadays rarely attainable honors of imprisonment and exile.

If here and there the index item does not literally correspond with the text it is because the brilliance or pungency of Voltairean French can be more effectively reproduced by a paraphrase or a short cut than in the literal translation, and for this offense the result is pleaded in mitigation. Literary expression has changed, as well as incidentals which make eighteenth century allusions obscure or obsolete, and this is particularly the case in renderings of the old verse. A lenient judgment is anticipated from the Shade of Voltaire, as he recalls his own dicta upon this delicate question, and turns at our suggestion to his own translation of Hamlet's soliloquy.

The key-words to the epigrams are, of course, not Voltaire's. They are chosen sometimes as mere titles, again as side lights, and again as provocatives for deeper thought. It can scarcely be necessary to add that Voltaire is not to be held responsible for all the expressions he puts into the mouths of his dramatic characters.

In the histories of Charles XII. and Louis XIV., being masterworks of the historian, full synopses have been given in the index and shorter entries in the Contents. Where the entries are merely of names and topics, they have been made short for a good reason.

No complex piece of work such as this is can be perfect, and doubtless certain of the omissions and condensations made, always after careful de-

liberation, will be condemned as defects. The culprit anticipates and accepts all criticism in advance with unaffected humility, having tried to earn the solace of feeling that he, as a long-suffering victim of many brain-wasting indexes, would be grateful to anyone who might do for a voluminous author and his readers what has here been conscientiously attempted as helpful to students of Voltaire.

O. H. G. L.

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"See cruel men a burying place refuse
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To her they bowed like votaries at a shrine."
—*Adrienne Lecouvreur,* xxxvi. 77.

BIGOT-HATRED.

"Prejudice and passion blind thee; I excuse
Thy weakness, but canst thou hate me?"
—*Cæsar,* xix. 131.

BIGOT-SLANDER. "But what sort of impiety?" "O, every kind; however, we had best accuse him at once of not believing in the gods; that's the shortest way."
—*Socrates,* xvi. 293.

BIGOT-ZEAL.

"Wisdom must yield to superstition's rules,
Who arms with bigot zeal the hands of fools."
—*La Pucelle*, xl. 195.

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"He is a wretch indeed who still for pelf
Damns others, and would almost damn himself."
—*Envy*, xxxvi. 186.

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"A man does not so much blaspheme,
Denying God, the judge supreme,
As when he paints Him to mankind
As cruel, and to wrath inclined,
Taking delight in human woes,
His creatures treating as His foes."
—*Fanaticism*, xxxvi. 271.

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"Man's credulous, and by his wavering mind
All is received; it is a clay refined,
With ease impressed; what strongest will appear
Is dire surprise or unexpected fear."
—*La Pucelle*, xl. 137.

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"Your low, grovelling sect
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—*Mahomet,* xvi. 41.

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"Your laws are tyrants, and their barbarous rigor,
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To family and fame, throws down distinction,
The senate grind you, and the people scorn."

—*Brutus*, xv. 259.

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"By turns a soldier and a saint was he,
Now all for arms, and now a devotee,
And bathed remorseless in his country's blood
The hand he had devoted to his God."

—*The Henriade*, xxxviii. 54.

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—*Nanine,* xviii. 104.

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"Sons of one God, in these our days of woe
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—*The Law of Nature,* xxxvi. 34.

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Who thirst for blood and gold, these proud usurpers,
Who would extort by every cruel art
Of punishment those riches which we hold
More cheap, more worthless than themselves,
'Tis worse than death." —*Alzire,* xvii. 18.

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—*The Scotch Woman*, xviii. 31.

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—*The Law of Nature*, xxxvi., 32.
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—*La Pucelle*, xl., 196.
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With what dexterity I played on him,
And blended truth with artifice."

—*Mariamne* xvi. 247.

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—*The Scotch Woman,* xviii. 29; note, xl. 190.

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—*Thoughts on Newton,* xxxvi. 76.

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Springs from the tender sympathy of hearts,
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—*To Frederic the Great,* xxxvi. 253.

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"It pours some joy into the bitter cup
Of sorrow, thus to mix my tears with thine."
—*Orestes,* xvii. 71.

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"Marriage is the greatest good, or the greatest evil;
There is no such thing as a medium in it."
—*The Prodigal,* xix. 161.

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—*The Law of Nature,* xxxvi. 34.

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The time will come when thou shalt answer for it."
—*Catiline*, xvii. 264.

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"Thus ancient warriors did, when in its prime
True chivalry proclaimed the heroic time;
Even nowadays, in some republics still,
Men are decreed the highest posts to fill
From cast of dice; such matters ne'er go ill."
—*La Pucelle*, xli. 85.

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ENLIGHTENMENT. "Once I was blind, like thee, but, thanks to heaven, my eyes are opened now."

—*Mahomet,* xvi. 27.

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"Our thoughts, our manners, our religion, all
Are formed by custom, and the powerful bent
Of early years; born on the banks of Ganges
I would have worshiped Pagan deities;

At Paris I had been a Christian; here
I am a happy Mussulman; we know
But what we learn." —*Zaïre*, xix. 27.

ENVIABLE. "A young and beautiful girl, who at the same time is good natured and sincere, is sure to displease her whole sex." —*Nanine*, xviii. 109.

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"Of pride and folly envy is the child,
Stubborn, perverse, intractable, and wild."
—*Envy*, xxxvi. 183.

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—*The Temple of Friendship*, xxxvi. 72.

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The monarch and the slave, are equal all
By nature; all alike to sorrow born,
Each has his share, and in the general wreck
All duty bids us is to save our own."
—*Orphan of China*, xv. 197.

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—*The Lisbon Earthquake*, xxxvi. 14.

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Still fond of novelty, with ardent zeal,
Press forward to behold the expected nuptials

With acclamations loud, and songs of joy.
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—*Mérope*, xv. 84.

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—*Catiline,* xvii. 249.

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—*Catiline,* xvii. 242.

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—*Alzire,* xvii. 62.

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"Baits to allure the unthinking multitude,
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—*Sémiramis,* xvii. 177.

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For each believed the Lord was on his side."
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"O, were I gifted with an iron tongue,
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—*The Maid of Orleans,* xl. 180.

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—*The Nature of Virtue*, xxxvi. 190.

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The most amiable King that e'er sat on a throne."
—*To Frederic the Great*, xxxvi. 198.

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—*Brutus*, xv. 256.
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—*La Pucelle,* xl. 108, 127.

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—*Alzire,* xvii. 43.

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"Be courteous and affable to the poor; are they
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—*Nanine,* xviii. 148.

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GERMINATION. "Not that I'm in love with her, but there is no parting from her without some uneasiness, a kind of anxiety I never felt before; there's something very extraordinary in it."
—*The Scotch Woman,* xviii. 85.

GEWGAWS.

"Gewgaws which strike the vulgar eyes,
But which all men of taste despise."
—*The Temple of Taste,* xxxvi. 47.

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And I would wish to merit it from you."
—*Catiline,* xvii. 283.

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—*The Nature of Pleasure,* xxxvi. 242.

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—*The Henriade,* xxxviii. 148.

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And serve a God of peace with war and slaughter?"
—*Alzire,* xvii. 7.

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GOLDEN MEAN, THE.

"Petronius's pleasure I'd avoid no less
Than Epictetus's austere excess;

Fatal to happiness is either scheme,
Bliss never was found in the extreme."
—*The Nature of Pleasure,* xxxvi. 245.

GOLD-PLATED FAULTS. "Well, no matter; what does it signify? All these faults are nothing when people are rich." —*The Prodigal,* xix. 146.

GOLDEN SILENCE. "At court, my dear, the most necessary art is not to talk well, but to know how to hold one's tongue." —*The Tatler,* xviii. 264.

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GOOD COMPANY. "This world is composed of knaves, fanatics, and idiots, among whom there is a little separate society called Good Company."
—*Essays,* xxxvii. 251.

—— "Plundered! by whom? how? when? where? Oh from mere goodness of heart; our thieves were mighty honest creatures, amiable triflers, gamesters, bottle companions, agreeable story-tellers, men of wit and women of beauty." —*The Prodigal,* xix. 185.

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—*The Prude,* xviii. 205.

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"The greedy Crassus, grasping his large heaps
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And all her venal sons." —*Catiline,* xvii. 247.

GREAT FRIENDS.

"I know the great too well. In their misfortunes
No friends so warm, but in prosperity
Ungrateful oft, they change to bitterest foes;
We are the servile tools of their ambition,
When useless, thrown aside with proud disdain."
—*Brutus,* xv. 251.

GREAT MEN. "Characters of great men are always viewed in a false light during their lifetime."
—*Essays,* xxxvii. 147.

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—— "'Tis but a step from triumph to disgrace."
—*Cæsar*, xix. 98.

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—*Catiline*, xvii. 266.

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—*Orphan of China*, xv. 233.

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—*Œdipus*, xvi. 187.

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—*The Law of Nature*, xxxvi. 26.
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"Thou seest I am descending to the grave,
To seek the King of Kings, and ask of Him
The due reward of all my sufferings past."
—*Zaïre*, xix. 44.

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"Man's born to err, the potter's forming hand,
Soft earth is far less able to withstand,
Than can the mind resist the potent sway
Of prejudice, which mortals still obey."
—*The Temple of Taste*, xxxvi. 61.

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Much sorrow at the tragic scene he shows,
But takes the money to assuage his woes."
—*The Law of Nature*, xxxvi. 32.

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"Our actions oft, even in our great concerns
Are but effects which from our passions spring;
Their power tyrannic we in vain disguise,
The weak is oft a politician deemed."

—*Olympia*, xv. 113.

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—*Catiline*, xvii. 266.

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—*The Scotch Woman,* xviii. 86.

HINDSIGHT. "O, 'tis a vile world! if there is any love or affection to be expected, it must be from a wife; the difficulty is how to choose one."
—*The Prude,* xviii. 183.

HIRELINGS.

"Are, then, these holy instruments of heaven
Infallible? Their ministry indeed
Binds them to the altar, they approach the gods,
But they are mortals still." —*Œdipus,* xvi. 186.

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HISTORIANS AND THEIR HEROES. "The business of a historian is to record, not to flatter; and the only way to oblige mankind to speak well of us, is to contribute all that lies in our power to their happiness and welfare."
—*Charles XII. of Sweden,* xx. 10.

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—— Problem respecting the execution of Joan of Arc, xli. 19.

—— READING. "After having read the descriptions of three of four thousand battles, and the substance of some hundreds of treaties, I do not find myself one jot wiser than when I began, because from them I learn nothing but events."

—*Observations on History,* xxxvii. 265.

—— TALES. "This has been related by many historians, and cannot be denied without overturning the very foundations of history; but it is equally certain that we cannot give credit to it without overturning the very foundations of reason."

—*General History,* xxiv. 298.

—— "truth, especially in the ancient stories, diminishes as investigation probes into it," xiv. 132.

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—*Age of Louis XIV.,* xxii. 11.

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—*Mahomet,* xvi. 21.
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May save the state." —*Catiline,* xvii. 241.
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HONOR. "Honor is the first of laws,
Let me observe it." —*Œdipus,* xvi. 176.
HONORABLE POVERTY. "Poverty is not intolerable, but contempt is; I am satisfied to be in want, but I would not have it known."
—*The Scotch Woman,* xviii. 18.
HONORS TO MERIT. "The English honor and reward superior talents of every kind. Writers, scientists and artists are Members of Parliament, ambassadors, ministers of state; riches are heaped upon them while they live, and monuments erected to them after their death." —*Preface to Zaïre,* xix. 10.
HOPE.
"All may be well; that hope can man sustain,
All now is well; 'tis an illusion vain."
—*The Lisbon Earthquake,* xxxvi. 18.

HOT-HEADEDNESS.

"He's ardent and impetuous, and prone
Sometimes to serve the gods, sometimes offend.
The world has many characters like his,
Made up of passion and religious zeal;
With headlong passion tenderness they mix
They oft repent, and all things undertake."

—*Olympia*, xv. 113.

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—— PROGRESS. "It is not in the nature of man to desire what he does not know. He required not only a prodigious space of time, but also a number of lucky circumstances for raising himself above the level of mere animal life." —*General History*, xxiv. 16.

—— sacrifices in all religions, x. 135.

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Is there a King without some human weakness?"

—*Brutus*, xv. 244.

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Unpitied, suffers all the bitter woes
And cruel scorn that waits on penury;
Misery like this will bend the firmest soul."

—*Mérope*, xv. 50.

HUMILITY. "Some people will give themselves very humble titles providing they are sure of receiving very proud ones in return."

—*Titles of Honor*, xxxvii. 205.

HUSBANDRY. "Love, my dear niece, is not always the only thing to be thought of." —*The Prude,* xviii. 165.

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—*Sémiramis,* xvii. 225.

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The soul is like a subtle fire
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—*To a Princess,* xxxvi. 208.

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—*Mahomet,* xvi. 63.
—— "In the whirlpool called the world
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—*To Madame De .....,* xxxvi. 218.
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"But Cæsar is beloved, respected, feared,
The Senate and the people all admire
And court him; statesman, general, magistrate;
In peace revered, and terrible in war;
A thousand ways he charms the multitude."
—*Catiline,* xvii. 245.

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—*Mahomet,* xvi. 41.

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"The bonds that folly and imprudence knit
Are dangerous; guilt doth sometimes follow close
The steps of innocence; our hearts deceive us,
And love, with all his store of dear delights,
May cost us tears." —*Mahomet,* xvi. 50.

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"To feel a passion for a worthy object,
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—*Mariamne,* xvi. 241.

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—*Mahomet,* xvi. 57.

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—*La Pucelle,* xl. 180.

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"I know thee well, thy virtues and thy frailty;
Know what thou canst and what thou darest not do."
—*Catiline,* xvii. 285.

—— "He judges not of soldiers by their size."
—*Epistle,* xxxvi. 252.

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We still retain a taste for our first trade."

—*La Pucelle,* xl. 274.

ORIGINALITY.

"Let others in their lyric lays
Say the same thing a thousand ways,
The world with ancient fables tire;
I new and striking truths admire."

—*Verses to Frederic,* xxxvi. 98.

"ORLANDO FURIOSO," by Ludovico Ariosto, 1474-1533. "That which above all charms me in this wonderful work is that the author is always above his subject, and treats it playfully," viii. 256.

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Are by his God rejected and despised,
Another thinks he Brahma's favor gains
Whilst he from eating rabbits' flesh abstains;
Against their neighbors all alike declaim
And brand them with the unbeliever's name."
—*The Law of Nature,* xxxvi. 31.
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—*The Scotch Woman,* xviii. 10.
OVERJOY.
"Tears, which redouble every fond delight,
And heavenly feelings of the soul excite."
—*The Henriade,* xxxviii. 141.

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—— of the twelve philosophers on an uninhabited island, xiii. 298.

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"Theologians, learned and bold,
Inquired where Eden lay of old;
I'm not so critically nice,
Paris to me's a Paradise."
—*The Worldling*, xxxvi. 88.

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PASSION.

"Howe'er the soul may act which virtue guides,
Its secret motions, nature's children still
Must force their way; they will not be subdued,
But in the folds and windings of the heart
Lurk still, and rush upon us; hid in fires
We thought extinguished, from their ashes rise."
—*Œdipus,* xvi. 162.

PASTOR, THE GOOD. "In solitude
Obscure he lives; his holy ministry
Engrosses all his care; is always seen
Within the temple, never at the court."
—*Sémiramis,* xvii. 151.

PATERNITY, HAS GOD? vi. 20.

—— "I was born to be an unfortunate father."
—*The Prodigal,* xix. 147.

PATHS OF LOVE. "Love a man to hell may guide."
—*The Padlock,* xxxvi. 176.

PATIENCE. "Time softens all things."
—*Cæsar,* xix. 102.

—— PAYS.

"Here's your lawyer, sir,"
"O let him wait." —*Nanine,* xviii. 135.

PATKUL, Russian soldier and statesman, treacherously murdered by Charles XII. of Sweden, xx. 29, 119; his terrible death, 131; see xxxiv. 172.

PATRIOT, THE.

"A true republican has neither son,
Father, nor brother, but the commonweal
His gods, the laws, his virtue, and his country."
—*Cæsar,* xix. 119.

PATRIOTISM.

"All that I wish is but to save my country,
And if I can be useful to mankind
This is the ambition I would satisfy."

—*Œdipus,* xvi. 168.

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PEDANTRY. "Those useless and unsociable scholars, who neglect the study of their own tongue to acquire an imperfect knowledge of ancient languages."

—*Essays,* xxxvii. 7.

PEDIGREE. "We should always keep in mind that no family on earth knows its founder, and, consequently, that no nation knows its origin." xxxiv. 20.

PENALTIES INFLICTED by the Church only take effect in some other world, xiii. 127.

PENATES, the little divinities that preside over the parts of our bodies, xiv. 142.

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PERFECTION. "In every art there is a point beyond which we never can advance; we are shut up within the limits of our talents; we see perfection lying beyond us and only make impotent endeavors to attain to it." —*Preface to Mariamne,* xix. 238.

PERIL. "Danger has taught me wisdom."
—*Mariamne*, xvi. 223.

PERIL AT THE HELM.
"Like an unskilful pilot
He sets up every sail for every wind,
But still knows not which way the tempest comes,
Or whither it may drive him."
—*Catiline*, xvii. 242.

PERPETUA, saint and martyr, xi. 219.

PERRAULT, CLAUDE, 1613-1688, architect of the Louvre, xxiii. 242.

PERSECUTION BEGETS VINDICTIVENESS among saints, x. 44.

PERSECUTION.
"Fanatic Demon is his horrid name,
Religion's son, but rebel in her cause,
He tears her bosom and disdains her laws."
—*The Henriade*, xxxviii. 73.

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PILATE MADE A MISTAKE in not waiting to hear what truth really is, as we have not yet solved it, xiv. 130.

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PITY.

"If you continue to speak ill of him,
I may relapse, and love him again."
—*The Scotch Woman*, xviii. 26.

PITIFUL GODS, THE.

"If with unpitying eye the gods beheld
Our miseries here, and proud oppression, still
Unpunished, trampled on the tender feet
Of innocence, what hand would crown their altars
With incense and oblation!"
—*Orestes*, xvii. 74.

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PLAIN LIVING.

"'Tis nothing but a name,
A word without a meaning; in the days
Of our forefathers men respected it."
—*Catiline,* xvii.. 266.

—— "My mistress, sir, is very rich; if she is not expensive, it is because she hates pomp; she is plainly clad, out of modesty, and eats little, because temperance is prescribed to her."
—*The Scotch Woman,* xviii. 15.

PLAIN SPEECH.

"How do you contrive to be so universally hated?"
"It is because I have merit."
—*The Scotch Woman,* xviii. 6.

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—— "We should never neglect anything for our pleasure,
Since life is short." —*Letters*, xxxviii. 205.

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"He's weak, and therefore not to be entrusted;
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—*Mahomet*, xvi. 62.

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—*Catiline*, xvii. 260.

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—*The Scotch Woman*, xviii. 30.

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"Horrors on horrors, griefs on griefs must show

That man's the victim of unceasing woe,
And lamentations which inspire my strain
Prove that philosophy is false and vain."
—*The Lisbon Earthquake,* xxxvi. 8.

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—*The Age of Louis XIV.,* xxii. 22.

POPES, GREAT AND SMALL. "Ye are but mortals like ourselves, no more." —*Alzire,* xvii. 40.

POPULAR AUTHOR. "Everybody abuses me, and gives me money; I am certainly a cleverer fellow than I thought I was." —*The Scotch Woman,* xviii. 65.

—— preachers, some good clerics bad men, ix. 25.

—— opinion hard to overcome, xii. 79.

—— RAGE. "The two brothers, John and Cornelius De Witt, honorable statesmen of Holland, were tortured and massacred at The Hague by a mad multitude because they had sued for peace when their country was conquered by Louis XIV. One of them had governed the land for nineteen years with spotless integrity; the other defended it at the risk of his life.

These barbarities are common in all nations, for the populace is almost everywhere the same." xxii. 159.

POPULATION, migration of superfluous peasantry into the cities, xiii. 7.

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"At length applause true merit shares,
'Tis true, but oft the owner dies
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"If heaven
Expects obedience, it must give us laws
We can obey." (A pint mug cannot hold a quart.)
—*Orestes,* xvii. 126.

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—— PIOUS. "I've served the cause of heaven and yet am wretched." —*Sémiramis,* xvii. 221.

POWER DIVINE.

"A God once dwelt on earth amongst mankind,
Yet vices still lay waste the human mind;
He could not do it, this proud sophist cries,
He could, but He declined it, that replies."
—*The Lisbon Earthquake,* xxxvi. 15.

—— TO GET AND GIVE. "Increase of riches is increase of happiness." —*The Prodigal,* xix. 157.

PRACTICAL RELIGION.

"I am a simple, plain old man, and here
Worship the gods, adore their justice, live
In humble fear of them, and exercise
The sacred rites of hospitality;

Ye both are welcome to my little cottage,
There to despise with me the pride of kings,
Their pomp and riches; come, my friends, for such
I ever hold the wretched." —*Orestes,* xvii. 86.

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PRAYER.

"Great God, whose being by Thy works is known,
My last words hear from Thy eternal throne;
If I mistook 'twas while Thy law I sought,
I may have erred, but Thou wast in each thought.
Fearless I look beyond the open grave,
And cannot think the God who being gave
The God whose favors made my bliss o'erflow
Has doomed me, after death, to endless woe."
—*The Law of Nature,* xxxvi. 39.

PRAYERS UNANSWERED.

"The gods
Refuse to hear or answer to our vows,
Their silence shows how much they are offended."
—*Œdipus,* xvi. 170.

PREACHERS seldom denounce popular wars, xiv. 197.

——"O, stupid mortals, with what ease we teach
Your tongues those things which are beyond our reach!" —*La Pucelle,* xli. 133.

PREACHING THE GOSPEL of mercy with a sword up one's sleeve, xiii. 86.

PRECIPITANCY. "Those who go into a convent in haste, generally live to repent it at leisure."
—*The Prude,* xviii. 165.

PREDESTINATION.

"Wayward fortune
Espoused thy cause, and gave a tyrant power
To scourge mankind."
—*Orphan of China,* xv. 207; see CALVINISM.

PREFERENCES.
"If I must feel a tyrant, let him be
A stranger." —*Amelia,* xvi. 99.
PREJUDICE. "Prejudice
Rules o'er the vulgar with despotic sway."
—*Mahomet,* xvi. 36.
PRELIBATION, The feudal right of; the lord claimed first night rites with every vassal bride, xxv. 70.
PREMONITION.
"Ofttimes the soul, by powerful fancy led,
Starts at a phantom of its own creation
And everything we fear is present to us."
—*Sémiramis,* xvii. 162.
PREROGATIVE OF ROYALTY best discussed in out-of-the-way retreats, xi. 52.
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PRESUMPTION.
"Alas, what madness 'tis to wrest from heaven
Those secrets which it kindly would conceal."
—*Œdipus,* xvi. 187.
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PRIDE.
"The misfortunes
We have o'ercome with pleasure we impart,
But few are anxious to reveal their shame."
—*Brutus,* xv. 254.
——"We find everywhere that pride combats pride."
—*Titles of Honor,* xxxvii. 209.
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PRIESTCRAFT.
"I know your people well, I know they want
A leader; my religion, true or false,
Is needful to them: what have all your gods
And all your idols done?" —*Mahomet,* xvi. 41.
PRIESTLY hands in everyone's pocket in the good old days, xiv. 32.

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PRINTER'S INK. "The ease with which a writer may impose on the public and spread abroad the most flagrant calumnies is unhappily one of the greatest inconveniences attending the noble art of printing." xxxiv. 13.
PRISCILLIANISTS, their alleged infamous orgies, xiv. 297.
PROCRASTINATION. "Well I know
How sloth deludes us; tempting are her charms
But fatal is their end." —*Zaïre,* xix. 29.
PRODIGIES, "freaks," monsters; the mystery of birth, xii. 13.
PROGRESS. "We have made greater progress than other people in more than one art and science; perhaps we proceed the faster because we began so late." xxiv. 65.
—— of Nations, recapitulation of the histories, xxx. 247.
—— "Rome but changed her fetters,
And for one king hath found a hundred tyrants."
—*Brutus,* xv. 250.
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PROUDEST TITLE.
"Conqueror, now assume a nobler title,
Now be thy country's friend and give her peace."
—*Brutus,* xv. 280.

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PROVIDENCE.

"The arm of God, that makes the weakest strong,
Will cherish and support a tender flower
That bends beneath the fury of the storm."
—*Zaïre*, xix. 58.

PROVIDENCE BROKERS.

"We must not rest our faith on priests alone;
Even in the sanctuary traitors oft
May lurk unseen, exert their pious arts
To enslave mankind, and bid the destinies
Speak or be silent just as they request them."
—*Œdipus*, xvi. 171.

"PROVINCIAL LETTERS" of Pascal. "They were models of eloquence and raillery. The best comedies of Molière have not more wit in them than the first part of those letters, nor the writings of Bossuet more sublimity than the latter." —*Jansenism*, xxi. 153.

PRUDE, A.

"What a deal one has to go through to be a prude!
Would it not be better after all to fear nothing,
To affect nothing, and be a plain woman of honor?"
—*The Prude*, xviii. 225.

PRUDENT. "The prudent men do themselves good, the virtuous one does it to others." xiv. 164.

—— ENTHUSIASM. "Preserve this happy virtue,
'Twill make thee happy and 'will make thee great."
—*Amelia*, xvi. 111.

PRURIENT PRUDERY. "Excess of virtue is disgusting." —*The Prude*, xviii. 227.

PSALMIST AND POPE.

"David, exempt both from restraint and shame
Could to a hundred beauties tell his flame,
Whilst at the Vatican, the Pope distressed,
Can't without scandal be of one possessed."
—*The Law of Nature*, xxxvi. 27.

PSYCHE, the soul of the senses, xiii. 266.

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PUBLIC GRATITUDE. "Agamemnon dies, and Greece forgets him!" —*Orestes,* xvii. 85.
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——JEALOUSY.
"Alas! who serves his country often serves
A most ungrateful mistress, even thy merit
Offends the Senate: with a jealous eye
It views thy greatness." —*Catiline,* xvii. 239.
—— MEN, CERTAIN. "He has two excellent qualities for a public man, he is brutal and indiscreet." —*Letters,* xxxviii. 189.
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QUALITY. "A man whom all the world admires, a man of a million." —*The Prodigal*, xix. 193.

—— TELLS. "My services are my patrons; the only artifices I make use of; I never was at court in my life." —*The Prude*, xviii. 173.

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QUEER WORLD, A. "The world is very strangely governed. An English beggar, become Pope of Rome, bestows Ireland by his own authority, on a man who wants to usurp it. Adrian sends Henry II. a ring as a mark of the investiture of Ireland. If a king had given a ring upon conferring a minor church position, he would have been guilty of sacrilege."

xxv. 35.

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REASON against reason all their lives, some people, xiv. 254.

—— is overpowered by custom, vii. 45; when it grows strong it disarms priestly force.

REASON AND CONSCIENCE. "Let men call reason and conscience by what names they will, they exist, and are the foundation of the law of nature."

—*Preface to Law of Nature,* xxxvi. 21.

REASONING. "He is generally sure to succeed, who talks more to the passions of men than to their reason."

—*Preface to Zaïre,* xix. 7.

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RECAPITULATION of "Ancient and Modern History," xxx. 133.

RECOLLECTION. "The most insupportable of all evils is the remembrance of happiness which we no longer enjoy." —*The Prodigal,* xix. 179.

RECOMPENSE.

"Mark how happiness ariseth oft
From our misfortunes." —*Amelia,* xvi. 119.

REFORMATION. See LUTHER, HENRY VIII., ENGLAND, SCOTLAND.

REGENCY, THE.

"Then folly, tinkling loud her bells in hand,
With lightsome step, tripped over Gallia's land,
Where to devotion not a soul was prone,
And every act save penitence was known."
—*La Pucelle*, xli. 92.

REGIMEN better than medicine, xii. 197.

RELATIVE EQUALITY.

"Dost thou not know that the poor worm which crawls
Low on the earth, and the imperial eagle
That soars to heaven, in the all-seeing eye
Of their eternal Maker are the same
And shrink to nothing? Men are equal all,
From virtue only true distinction springs
And not from birth." —*Mahomet*, xvi. 26.

RELEASE. "Who wishes but for death, is sure to find it."
—*Amelia*, xvi. 135.

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RELIGION. "We must make use of every expedient to promote a good cause; it is the only way to live happy here and gain heaven hereafter."
—*Socrates*, xvi. 294.

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"If you are disputants, my friends, pray travel
When you come home again you'll cease to cavil."
—*On Disputation,* viii. 130.
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REMEMBRANCE. "O think
On our past loves." —*Alzire,* xvii. 49.
REMORSE. "My little dream
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—*Orestes,* xvii. 79.
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—*Thoughts on Government,* xxxvii. 237.
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REPUTATION.
"You'll often be betrayed, belied,
You ne'er of virtue made parade,
To hypocrites no court you've paid."
—*On Calumny,* xxxvi. 89.
RESERVE. "You are always repeating truths of some kind or other; but let me tell you, truth is not always agreeable." —*The Prodigal,* xix. 149.
RESPECT, LOYAL. "True philosophers respect princes, but never flatter them."
—*Dedication to Queen Caroline,* xxxviii. 6.

RESPONSIBILITY. "The greater still
Our rank on earth, the more have we to fear."
—*Mérope*, xv. 50.

RESTORATION OF CHARLES II. OF ENGLAND, xxix. 5.

RETREATING. "But little did his death
Avail mankind; Cato did all for glory,
And nothing for his country. There, my friends,
There only erred the greatest of mankind."
—*Cæsar*, xix. 116.

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"Is it a crime to hasten on perhaps
A few short years, the universal doom
Appointed for us all? And must we drink
The bitter cup of sorrow to the dregs?"
—*Alzire*, xvii. 54.

RIGHT DIVINE.
"Not that I think Kings should the mitre wear
And the cross jointly with the sceptre bear."
—*The Law of Nature*, xxxvi. 38.

RIGHTS, POLITICAL.

"Draw from the people's rights your power alone,
Friends of the State."

—*The Henriade,* xxxviii. 68.

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—*Orphan of China,* xv. 231.

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—*Death of Emperor Charles,* xxxvi. 256.

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—*La Pucelle,* xl. 35.

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In future ages, or yourself conceive,
The barbarous mob, whose hearts with added fire
Those holy savages, their priests, inspire,
Even from the carnage call upon the Lord,
And waving high in air the reeking sword,
Offer aloud to God the sacrifice abhorred."
—*The Henriade,* xxxviii. 33.

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Of wealth, which they disdain."

—*Brutus,* xv. 246.

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Naught seeing, she believed that none could see."

—*La Pucelle,* xl. 154, 169.

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—*The Scotch Woman,* xviii. 6.

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—*The Scotch Woman,* xviii. 17.

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—*Catiline,* xvii. 248.

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SCIENTIFIC LORE. "Knowledge, if not to prudence joined, is vain."

—*The Utility of Sciences,* xxxvi. 249.

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SEARCH WITHIN. "Our days
Are happy or unhappy from ourselves,
And not from circumstance or accident."
—*Alzire,* xvii. 13.

SECOND THOUGHTS. "She seemed
Too much in haste; such sudden resolutions
Betray an over-anxious mind."
—*Sémiramis,* xvii. 179.

—— "Though proud ambition kindled in his soul,
His cooler judgment could that pride control."
—*The Henriade,* xxxviii. 41.

SECRET FOES.
"Perhaps the Persians are not our worst foes,
We may have greater." —*Cæsar,* xix. 106.

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"He who but half unveils his secrets, tells
Too little or too much." —*Brutus,* xv. 253.

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SEEK BOTH. "For one who is captivated by the perfections of the soul, a thousand are caught by the eye." —*The Tatler,* xviii. 284.

Séguier, Chancellor, and the Jansenists, xxi. 149.

SELF-CONTROL.
"In the hard conflict, rigid virtue may
Resist the passions, but can ne'er destroy them."
—*Œdipus,* xvi. 162.

SELFISH FOLLY. "A ridiculous creature who thinks of nothing but her pleasures."
—*The Prude,* xviii. 181.

SELF-DECEIT. "We are oft more guilty than we think we are." —*Œdipus,* xvi. 185.

SELF-DENIAL.
"To leave our own, and think on others' good
Is our first happiness." —*Zaïre,* xix. 35.

SELF-IGNORANCE. "By heaven we are better known than by ourselves." —*Olympia,* xv. 117.

SELF-MADE. "The pride of Cicero
Hath ever been, that he should nothing owe
To his forefathers; my nobility
Springs from myself, and thine may end in thee."
—*Catiline,* xvii. 235.

SELF-MASTERY. "If man is free, he o'er himself should reign." —*Envy,* xxxvi. 183.

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—*Sémiramis,* xvii. 191.

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—*Catiline,* xvii. 273.

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SHADOW.

"The greatest good is ever dashed with grief;
No bliss is pure." —*Olympia,* xv. 126.

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SHAKESPEARE, 1564-1616. "It is much to be lamented that we find so much more barbarism than real genius in his works." xxx. 59.

—— The tragedy of Hamlet nearly on the same plan as that of the "Electra" of Sophocles; analysis of; "Shakespeare has done nothing more than turn into dialogues the romances of Claudius, Gertrude, and Hamlet, written entirely by Saxo, the grammarian, to whom the whole glory of the performance is due." [An amusing critique, in which the poetical and dramatic genius of the playwright seem to be too lofty for perception from the seat of the eighteenth century French theatre-goer; note the rendering of Hamlet's soliloquy, xxxix. 124-140.]

It seems as if nature took pleasure to unite in the head of Shakespeare all that we can imagine great and forcible, together with all that the grossest dullness could produce of everything that is most low and detestable. xxxvii. 137.

SHAM LIBERTY.

"Our laws should with our manners change;
That liberty thou dotest on is no more
Than the fool's right to hurt himself."
—*Cæsar,* xix. 132.

—— VIRTUE. "I am very virtuous, says a miserable excrement of theology." xiv. 161.

SHARING. "Happiness uncommunicated is no happiness at all." —*The Tatler,* xviii. 278.

"SHAVE With a Hired Razor, The Lord shall, and shall whistle for the flies that are in the brooks of Egypt, and for the bees that are in the land of Assyria." These performances were to celebrate the virgin birth of Immanuel, and the passage, quoted from Isaiah, "should confound the Jews and make the Christian

religion triumph, in the opinion of all our great theologians." xiii. 20.

SHEEP OF THE FLOCK. "Am I ridiculously to ask of others what I am to seek, or to avoid, to praise or condemn? Must the world decide my fate? Surely I have my reason, and that should be my guide."
—*Nanine,* xviii. 97.

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SILLY DISPLAY. "You love pomp and splendor, and place grandeur and nobility in a coat of arms; I look for it in the heart." —*Nanine,* xviii. 96.

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SIMPLE SPEECH.

"Thou speakest the language of pure love,
And nature; thus may lovers always speak."
—*Pandora,* xvii. 297.

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SISTERHOOD.

"Truth, ever banished from the courts of kings,
Dwells on her lips, and all the art she knows
Is but the generous care to serve the wretched."
—*Mariamne,* xvi. 220.

Six Dethroned Kings, The, i. 187.

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SLANDERER, THE. "Truth stands in need of some ornament, downright lies may indeed be vile things, but fiction is beautiful."

—*The Scotch Woman,* xviii. 29.

SLAUGHTER? WHY.

"Mortals, you're bound by sacred tie,
Therefore those cruel arms lay by."

—*The Peace of 1736,* xxxvi. 276.

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—*"War of 1741,"* xxxiii. 103.

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SLEEP, AND HOPE.

"The great, the boundless clemency of God,
To soothe the ills of life's perplexing road,
Sweet Sleep, and Hope, two friendly beings gave,
Which earth's dark, gloomy confines never leave."

—*The Henriade,* xxxviii. 96.

Sliding scale of charges for absolutions, xiii. 136.

SMALL-TALK FLATTERY. "Ridiculous compliments, a register of commonplace cant and hypocrisy that tires one to death." —*The Prodigal,* xix. 164.

Smiles may be malicious, laughter indicates momentary pleasure, the greatest enjoyments are serious, xi. 58.

SNOBBERY. "To boast of a title, if we have one, is the part of a fool, and to assume one when we have no right, that of a knave."
—*The Scotch Woman,* xviii. 9.

SOBERING DUTIES.
"Duties and honors which awhile
To serious contemplation souls dispose."
—*Olympia,* xv. 165.

SOBIESKI, JOHN, 1629-1696, King of Poland, xxii. 213.

SOCIAL CHARMS.
"Whose converse all mortals must equally please,
With vivacity mixing an elegant ease,
And a natural vein of true humor and wit."
—*To M. Pallu,* xxxvi. 241.

—— STATUS. "Rank
And title, objects that are envied still
By all mankind, pursued with eagerness,
And gained with rapture."
—*Amelia,* xvi. 94.

SOCIETY. "This world is nothing but a lottery of wealth, titles, dignities, rights, and privileges, bartered for without legal claim, and scattered without distinction." —*Nanine,* xviii. 113.

—— "Their heads with trifles well are filled,
In trifles they are deeply skilled;
And if some man, with sense endued
Should in their presence be so rude
To speak like one who books has read,
And show he wears a learned head,
With anger fired they on him fall,
He's persecuted by them all."
—*On Calumny,* xxxvi. 91.

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—— THE PLAINSPEAKER. "Between you and me Socrates is in the right, but then he should not be in the right so publicly. * * * After all, what is

there in poisoning a philosopher, especially when he is old and ugly?" —*Socrates*, xvi. 307.

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"I saw him gray in arms, yet undismayed,
Dear to his friends, respected by the foe,
Firm in all states, majestic though in woe;
Expert alike in battle or retreat,
More glorious, even more awful in defeat."
—*The Henriade*, xxxviii. 28.

SOLDIERS OF FORTUNE. "Gracious gods!
Drive from this earth those base and savage men
Who shed with joy their fellow creatures' blood."
—*Mahomet*, xvi. 57.

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"Wouldst thou have me purchase empty honors
With infamy and shame?" —*Mérope*, xv. 52.

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"And shall its existence (like bodies) soon cease?
I know not, but I have good hope it will brave
Death, the ruins of time and the jaws of the grave;
And that an intelligent substance so pure,
The Almighty intended should always endure."
—*To M. Genonville*, xxxvi. 235.

SOUND ARGUMENTS often lead to martyrdom, xiii. 48.

SOUR CRITICS.
"Why am I to be suspected of a dishonest purpose
Because I do an honest action?"
—*The Scotch Woman*, xviii. 39.

SOURED AMBITION. "So near the throne,
To languish in illustrious servitude,
And only be the second of mankind."
—*Sémiramis*, xvii. 172.

SOVEREIGN, GOOD, THE, a chimera, ix. 257.

SOVEREIGNTY. "Every man may rule, if he has a mind to it, and he who has resolution may at any time be master in his own house." —*Nanine*, xviii. 144.

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"Witness, ye seas! how Philip fought in vain
'Gainst English valor, and the stormy main."
—*The Henriade*, xxxviii. 51.

—— Succession disputed, "War of 1741," xxxiii. 39.

SPARE HUMANITY.

"Humbly the great Creator I entreat,
This gulf with sulphur and with fire replete,
Might on the deserts spend its raging flame;
God my respect, my love weak mortals claim."
—*The Lisbon Earthquake,* xxxvi. 10.

SPARROW'S HEALTH, A; how nine Ave Marias saved its life but imperilled the safety of the universe, xiii. 28.

SPECULATION, WILD.

"Above the rest appears that Scotchman famed,
New King of France; John Law the cheat is named;
A crown of choicest paper decks his head,
And on its front is 'System' plainly read;
Around him float huge bags, puffed up with wind,
Caught at by those whose reason is quite blind;
Priests, warriors, strumpets, think to gain ten-fold,
And thus from each he bears away the gold."
—*La Pucelle,* xl. 105, 122.

—— "Public affairs are strangely carried on; stocks rise, the nation's rich, and I'm ruined."
—*The Scotch Woman,* xviii. 11.

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—— "One must detest his atheism; let us not calumniate him in condemning him. * * * Atheism cannot benefit morality and may do it a good deal of harm. It is almost as dangerous as fanaticism." xxxviii. 231; xxxvii. 159.

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STALWARTS.

"When vulgar mortals, groveling and obscure,
Form ill-digested schemes, and idle plans
Of future greatness, if one slender wheel
Is broke, it overthrows the whole machine,
But souls like ours have naught to fear."
—*Catiline*, xvii. 254.

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STATESMAN, THE GOOD.

"Fearless, and void of art,
Never affects the pride of rank and title,
The less he seeks for greatness,
The more is he admired, the more revered."
—*Sémiramis*, xvii. 151.

—— THE BAD.

"Perish each statesman cruel and unkind
Who reigns despotic o'er the human mind."
—*The Henriade*, xxxviii. 23.

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STIMULUS. "I want thy courage, not thy tears."
—*Catiline*, xvii. 232.

STRING OF SHAME. "To suffer is nothing, but to be degraded is terrible." —*Nanine*, xviii. 139.

STOICS.

"The sect he follows is a sect of fools
Perverse and obstinate, whom nothing moves,
Intractable and bold; they make a merit
Of hardening minds against humanity."
—*Cæsar*, xix. 102.

—— and Epicureans, their gods, xiii. 305; xxxv. 280.

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"As firm and fearless as if honor guided
And patriot love inspired him; ever secret
And master of himself; no passions move,
No rage disturbs him; in his height of zeal
Calm and unruffled." —*Brutus*, xv. 249.

STUARTS, THE, an unhappy and unlucky house during three centuries. James I. was murdered by his own people; James II. killed in battle; James III. killed by rebels; James IV. killed in battle; his granddaughter, Mary Stuart, imprisoned eighteen years and then beheaded; her grandson, Charles I. of England, beheaded as a traitor; his son James II. driven from three kingdoms and the legitimacy of his son disputed. This son, the Pretender, and his son, Prince Charles Edward lost their cause and were the ruin of many families of Scotland. *Age of Louis, XIV.*, xxii. 240.

STYLE AND METHOD in writing history, x. 90.

—— "He who cannot shine by thought seeks to bring himself into notice by a word." xiv. 229.

—— "In Ariosto there is no prolixity, no defect of style, no foreign ornaments; in a word he is a painter, and a

very great painter; that is the first merit of poetry." xxxvii. 111.

—— "Cheer up, man! Put on your best looks; assume that air of importance and self sufficiency which is sure to conquer every heart, which baffles wit and triumphs over wisdom." —*The Prodigal,* xix. 200.

—— "How puerile is any epithet that adds nothing to the sense!" xxxvii. 107.

SUBMERGED. "I want money, and that's the most pressing calamity." —*The Prude,* xviii. 165.

SUBMISSIVE INCREDULITY, viii. 330.

SUCCESS. "My mother is right; address and cunning are absolutely necessary in this world; there is no succeeding without them." —*The Tatler,* xviii. 268.

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—— "When all is lost, and not even hope remains,
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—*Mérope,* xv. 56.

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"I know to friendship Greece has temples raised,
To interest none, though interest's there adored."
—*Oylmpia,* xv. 114.

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—— "O superstition, how thy savage power
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"O I know them well, these fashionable friends,
These friends of the world."

—*The Prude*, xviii. 176.

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SURVIVAL OF FITTEST.

"Thus the world's members equal ills sustain,
And perish by each other born to pain."

—*The Lisbon Earthquake*, xxxvi. 14.

SUSPICION. "Suspicion but provokes the crime it fears." —*Zaïre*, xix. 34.

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SWEEPER OF A CHURCH, or sexton, none but would persecute if he had the power, xiv. 305.

SWIFT, JONATHAN, 1667-1745, the Rabelais of England, xii. 311; an estimate of his genius and work, 312.

—— Dean, proposed an English Academy, backed by Bolingbroke, Prior, Pope, and Congreve, xiii. 230.

—— Dr. Swift is Rabelais in his right senses, but polished by frequenting the best company. True pleasantry is his talent in prose and verse, but to understand him fully it is necessary to take a short trip into his country. He enjoys the honor of the priesthood, while he laughs at the whole cloth, xxxix. 90.

—— there are several little pieces by Dean Swift unmatched by anything of the kind in antiquity. He is Rabelais improved, xxiii. 290.

SWISS, THE. The Swiss nation preserved, as at this day, its own liberty, without seeking to oppress its neighbors; they were poor, ignorant of the sciences and arts begotten by luxury, but they were wise, and they were happy. *Age of Louis XIV.*, xxii. 27.

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'Tis the best mark of our humanity;
The heart that feels not for another's woe
Is fit for every crime." —*Alzire,* xvii. 21.
—— "The poor are always compassionate."
—*The Prodigal,* xix. 188.
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—*Catiline,* xvii. 244.

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"Thus in the path which to salvation
Leads, devotees meet much temptation;
And with the devil oft contend
Before they reach their journey's end."
—*The Temple of Taste,* xxxvi. 45.

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—*Nanine,* xviii. 137.

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TREASON. "Treason is horrible in every shape."
—*Brutus,* xv. 276.

TRENT, COUNCIL OF, 1550, how convoked, xxi. 69; tiff between Pope Paul III. and Emperor Charles V., 70; four years release from purgatory for all in the city, 70; some of the questions discussed, 74; murder of the Pope's bastard son, 75; Emperor Charles proposes a union between Catholics and Protestants, 76; death of Pope Paul, and election of Julius III., 78; transubstantiation, 79; more awkward murders, 80; the Council is forgotten for ten years, but revived in 1560, amid military and ecclesiastical display, 81; disputes between ambassadors for precedence, 1562 and 1563, 82; the French government accepts a large bribe from the Pope, on condition that the Huguenots are driven from France, 84; quarrels about cups and drinking, 85; the Council tries to limit the control of the civil power over the church; anathemas are hurled at those who do not worship relics and deny the doctrine of purgatory. The Council ends after extending its sittings over twenty-one years, including interruptions, 90.

TRIAL BY ORDEAL, the earthquake entombment of Korah in his competition with Aaron, two hundred and fifty of his followers killed by lightning, and fourteen thousand seven hundred adherents otherwise destroyed, xii. 111; Aaron's rod budded; other Bible lotteries, 112; swallowing and handling fire now a stage performance, 113.

TRIMMERS.

"Those
Who change with ease are either weak or wicked."
—*Sémiramis,* xvii. 179.

TRINITY, THE; the arithmetic of the Athanasian creed, vi. 20.

"TRISTRAM SHANDY" quoted and praised, vii. 238.

TRIVIALITY. "We gild and varnish cabinets, yet neglect true architecture; in short, real merit is overlooked in almost every art and science, in favor of agreeable trifles." —*Essays,* xxxvii. 123.

TRULY GOOD, THE.

"Who with his wheedling cant caressed him bland,
With air devout, and godly squeeze of hand."
—*La Pucelle,* xli. 68.

TRUMPS.

"These are your claims, and I acknowledge them;
But I have one that's worth them all: I love her."
—*Sémiramis,* xvii. 168.

TRUTH COMPELS AGREEMENT, error prolongs sectarianism, xiii. 185.

TRUTH-SEEKING.

"Let truth be sought, but let all passion yield;
Discussion's right, but disputation's wrong."
—*On Disputation,* viii. 134.

TSAR, the Russian word we mis-spell Czar, xxiv. 250.

TURENNE, MARSHAL, xxii. 42, 65, 85; glorious campaign and death of, 175; xxxviii. 118; note, xl. 117.

TURKS, THE, their conquests, virtues, vices, and moderation in government; the delusion that the Sultan is despotic. See AMURATH; MAHOMET II, and xxvi. 122;

their religion austere and worthy of respect, xiv. 111; tribute to their honor in war, xx. 226.

TURKISH WOMEN, erroneous notions of their subjection, xiv. 261.

TURN OF THE TIDE.

"We must yield submissive to our fate
If e'er we hope to change it."

—*Orestes,* xvii. 77.

TWO COMFORTERS, THE. See ROMANCES.

—— divinities, worthy to be loved for themselves, God, and Virtue, xiv. 163.

TWO TO ONE. "He will make you an excellent husband: is not this better than a convent?"

—*Nanine,* xviii. 121.

TYRANT LOVE. "Love claims his own,
And will be heard in spite of all;
His orders are not doubtful or obscure."

—*Sémiramis,* xvii. 197.

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TABOR—TYRANT.

TABOR, a low hill spoken of as a mountain, xiv. 42.

TALISMAN, a charm or phylactery, a time-honored superstition which flourishes as universally to-day as ever, 43.

TARTUFFE, Moliere's hypocrite, 43.

TASTE, not simply seeing and knowing a thing, but feeling and being affected by it, 44; an intellectual quality that can be cultivated, 45; the best taste is to imitate nature faithfully, with energy and grace, 48; taste is formed gradually, 51; difference between national standards of taste, 53; true taste quickly recognizes beauty amidst defects and defects amidst beauties, 54; rarity of people with good taste, 56; Louis XIV. was born with it, 57; the gifted minority ultimately correct the misjudgments of the shallower majority, 58.

TAUROBOLIUM, the sacrifice of expiation, 58.

TAX. Fee. The church gave nothing for nothing, 59; sold all its heavenly privileges according to size of the fee; prices for absolution under Pope Leo. X., 60; six drachmas for rape, five for parricide, etc., 61; sliding scale for other offenses, 62; Lenten fasting voided by payment of the church fee, 64; first night marriage rights taxed by priests and lords, 65; church secures its share of every legacy, 67; curious price list of church sanctions, 68.

TEARS, the silent language of grief, 69; our eyes a demonstration of an omnipotent creative power, 70; the true merit of the theatre is that it restores to us our unsophisticated nature, 71.

TERELAS, or Pterlaus, the man whose immortality was in a lock of his hair, which he feared to comb; how it was cut off, and what happened, 72; the Samson myth, 73.

TESTES, ecclesiastical rulings on, 74; Mosaical discrimination in selecting priests; virility an essential, 77.

THEISM, a religion diffused through all religions, 79; true that a little philosophy makes a man an atheist and much philosophy leads to the knowledge of a God, 79; theism is good sense not yet instructed by revelation, and other religions are good sense perverted by superstition, 80; it never persecutes, 81.

THEIST, is firmly persuaded of the existence of a Supreme Being, equally good and powerful, but does not presume to know how He acts, 82; to do good is his worship; to submit to God is his doctrine, 83.

THEOCRACY, in Japan, Egypt, Persia, Phœnicia, and over the Jews, 83; the Jewish republic anarchical, 86; the Papacy truly theocratical, 88.

THEODOSIUS, 346-395, the pious persecuting emperor, 88; his sentence of death by torture of those who petitioned for lighter taxation, 89; the truth about this royal "Saint," 90; the world revolves under necessity, insurmountable fatalism, 92.

THEOLOGIAN, he knows all about the unknowable, 92;

which, with wealth or the art of push, lands him in the seat of a Cardinal or Pope, 93; a certain true theologian had learned so much that he ended life mistrusting all he had learned, 94.

THUNDER, merely a great electrical phenomenon, 96; Franklin forces it to descend tranquilly on the earth, 96; difficult for French poets to thunder in rhyme, 96; Richmann killed by his own thunderbolt, 99.

TOLERATION, the first law of nature; we do not cut each other's throats as merchants when we meet in the market; why then over religion? 100; Christians sought to dominate the state, hence their persecution, 101; they were at enmity among themselves on every point of their own doctrine, and persecuted each other, 101; the ancient Jews more tolerant than the Christians, 102; Christian fanaticism brought St. Bartholomew's day, "and this corner of the world has been worse than all that the ancients and moderns have ever said of hell," 103; if you have two religions, they will massacre each other; if you have thirty they will live in peace, 103; Jesus wrote not a line, 104; why do men who in private are tolerant, show the bitterest intolerance in public? 106; the interest of those who are in power is to keep down those under them, 106; Quakers most resemble the first Christians in doctrine and practice, 107; wherein Christians differ in practice from Jesus, 108; liberty of conscience established in America, 110; the religion of the Turks is most respectworthy and very austere, 111.

TOPHET. Jeremiah denounced the custom of casting Jewish children into the flames inside the idol Moloch, but was stoned to death, 114; the valley of Tophet outside Jerusalem, where the two crucified thieves were cast with the city's refuse, 114.

TORTURE, origin of the Inquisition, 115; extortion of testimony by torture, 116; the Jews never practiced it, 116; the terrible tortures inflicted on the Chevalier de Barre for singing impious songs, 118.

TRANSUBSTANTIATION, the Protestant objections to this doctrine, 119; makers of wafer gods, 120.

TRINITY, origin of the three-fold conception, 120; Plato's three divine essences, 121; early Christianity saturated with mysticism and meaningless definitions of the *logos*, 122; difficulties about the "three witnesses" in the first epistle of St. John, 125; various expert attempts to explain the trinity, 126; John Calvin's method of burning his explanation into poor Servetus, 129.

TRUTH. Pity that Pilate did not wait to learn what Truth is, 130; by rigorous study of mathematics and logic he might have become a truly learned and perfectly honest man, 132; historical truths less reliable the closer they are examined, 132; uncertainty of verbal testimony, 133.

TYRANNY. A single tyrant less objectionable than the tyranny of many, 134.

TYRANT. Cromwell an example, a usurper and a violent, unjust ruler, 135; Charles I. not a tyrant, but very unfortunate; Henry VIII., Elizabeth, Richard III., Pope Alexander VI., Constantine, were more or less tyrants; some were punished, the others escaped; Emperor Theodosius, venerated by the church, murdered fifteen thousand Roman citizens in the circus, with their families; the most abominable of hypocritical tyrants, 136.

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U

UNAPPRECIATED. "One may as well be dead as not be loved." —*The Prodigal*, xix. 203.

UNDECEIVED. "The soft persuasive arts
That call our passions forth, the flattering hope
That's given but to betray,
No longer shall seduce my easy faith,
The eye of reason hath detected them."
—*Amelia*, xvi. 121.

UNDERLINGS. "Who knows not how to conquer, must obey." —*Cæsar,* xix. 107.

UNITARIANS, THE, xxxix. 219; Unitarianism and Socinus, vi. 28.

UNITED PROVINCES OF THE NETHERLANDS, their gallant stand against Spain, xxvii. 287.

UNITY. "Now let us unite, my friends,
Never let quarrels, jealousies, and strife
Divide us." —*Catiline,* xvii. 280.

UNIVERSAL CAUSE, THE, xi. 193; xii. 192. See GOD.

—— CHAIN, THE, God; creation; necessity. Note to the *Lisbon Earthquake,* xxxvi. 11.

—— LAW. "That God whose laws unknowing I revere." —*Zaïre,* xix. 55.

UNIVERSITIES of Bologna, Paris, and Oxford, founded in the thirteenth century, xxv. 261.

UNKNOWABLE, THE.
"Dispute not; the designs of heaven
To mortal insight never can be given.
What is the knowledge of this world worth knowing?
What, but a bubble scarcely worth the blowing?
'Quite full of errors was the world before;'
Then, to preach reason is but one error more."
—*On Disputation,* viii. 129.

UNREST. "Repose! the guilty mind can ne'er enjoy it." —*Orestes,* xvii. 83.

UNSOPHISTICATED. "This newswriter told the truth, and was in the right of it." —*The Scotch Woman,* xviii. 46.

UNSTABLE. "O! I love with transport
And hate with fury, ever in extreme;
It is the native weakness of my soul
Which much I strive to conquer but in vain.
—*Brutus,* xv. 254.

UPPER CLERK, TO A CERTAIN, on freedom in literature, xxxvii. 80.

URIAH, Nathan, Adonijah, David, their interesting cases,

USAGE. "Custom hath made restraint familiar to me."
—*Zaïre*, xix. 24.

USE AND ABUSE.

"God gives to man, at once severe and kind,
Passions to raise to noble deeds the mind,
They're dangerous gifts, although 'twas Heaven that gave;
The abuse destroys, the prudent use can save."
—*The Nature of Pleasure*, xxxvi. 244.

USURY, MORAL. "To spend money in doing good is putting it out to the best interest."
—*The Scotch Woman*, xviii. 55.

UTILITY OF HELL TO THE CHURCH, x. 31; and of all superstitions, xiv. 19.

UTILITY OF TRADITIONS.

"Their sacred laws, for sacred they esteem
The musty rolls, which superstition taught
Their ancestors to worship. Be it so,
The error may be useful, it employs
The people, and may make them more obedient."
—*Orphan of China*, xv. 200.

UTRECHT, THE PEACE OF, xxxiii. 20.

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UNIVERSITY—USAGES.

UNIVERSITY. Origin of universities, 138; the Popes became masters of public instruction, 139; from the fourteenth century a doctor, on receiving his cap, had to swear he would maintain the immaculate conception of the Virgin Mary, 141.

USAGES. Contemptible customs do not always imply a contemptible nation, 141; each religion has its peculiar ceremonies and symbols, which look ridiculous to those who do not know how they originated, 142.

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VAGRANT EUNUCH PRIESTS, their utility, xiv. 29.

VALA, ABBOT OF CORBIE, his plain talk to an emperor, xxiv. 149.

VALIDITY OF ORDINATION. Bishop Lavardin told his priests that in ordaining them he entertained no intention of conferring any sacraments, xii. 116.

VALLIÈRE, DUCHESS DE, note, xli. 107.

VAN DALE AGAINST THE DEVIL, xii. 93.

VANITY.

"From vanity, all men agree
Preachers and bards are seldom free."
—*To Mme. De Gondoin,* xxxvi. 229.

——"I never mistake vanity for honor and glory."
—*Nanine,* xviii. 96.

VASCO DA GAMA doubled the Cape of Good Hope, 1457, xxvii. 169.

VAUBAN, builder of fortifications, xxii. 170.

VEGETARIANISM championed by Brahmins, Hindoos and the pagan philosophers, Pythagoras, Plotinus, Jamblicus, and Porphyry, xiv. 159.

VENDOME, DUKE OF, death of, xxiii. 50, 97.

VENGEANCE on the bones of Cromwell by the Royalists, xxix. 8.

VENICE the only Italian state that preserved its liberty, having the best government in Europe, xxv. 271; xxvi. 190; xxix. 50.

VENUS'S FLY-TRAP, a plant or animal, xii. 232.

VERDICT OF TIME. "On posterity
I shall rely; let us perform our duty
And leave the rest to heaven."
—*Catiline,* xvii. 240.

VERRON FAMILY, examination of the case of the, with criticisms upon the administration of the law, xi. 31. See TOLERATION, JUSTICE.

VESALIUS, ANDREAS, 1512, anatomist, xxvii. 257.

VIA MEDIA. "All excess is guilty." —*Alzire,* xvii. 44.
VICARIOUS FOLLY. "I think he is a great fool who makes himself miserable by the follies of others." —*The Prude,* xviii. 235.
VICE, A WISE. "He is covetous, and every covetous man is wise, it is an excellent vice for a husband." —*The Prodigal,* xix. 146.
—— "Vice is bewitching, temptations frequent, and example dangerous." —*The Prude,* xviii. 200.
VICES. "Vices are tyrants of the human mind." —*Envy,* xxxvi. 183.
VILLAINIES of Pope Alexander VI. and Cesare Borgia, xxvi. 216.
VILLARS, MARSHAL DE, xxiii. 21; his valor and unpopularity, 22, 39; defeated at Malplaquet, 78; victorious at Denain, 94; ends the war, 104, xxxviii. 111.
VILLEROI, MARSHAL, xxiii. 8; captured by Prince Eugene, 10, 28, 40; at Ramillies, 46.
VIRGIL, viii. 252; Lucan, 254.
VIRGIN BIRTHS, ix. 153.
—— tributes to feudal lords, viii. 37.
VIRGINS, THE SEVEN, xi. 221; the eleven thousand martyred virgins buried at Cologne, xxxviii. 259.
VIRILITY REQUIRED in those who serve the altar, xiv. 77.
"VIRTUE between men is a commerce of good actions. He who has no part in this commerce must not be reckoned." xiv. 164.
—— "Fragile is man, and woman, too, my friend,
Wherefore take heed, on virtue don't depend;
The vase, though fair, is only formed of clay,
'Tis easy broken; mend it, true, you may."
—*La Pucelle,* xli. 213.
VISION OF BONES, trophies of centuries of slaughter by the faithful of the faithful and their betters, xiii. 65.
VIVIANI, geometrician, xxiii. 150.
VOITURE, his variable taste in verse, xiv. 49; his poetry compared with that of Waller, 191; his best work is over-wrought, 228.

VOLTAIRE, Francois Marie Arouet de.

Born November 21, 1694; died May 30, 1778, i. 15; imprisoned in the Bastile, 1717, where he wrote *The Henriade,* 16; pensioned by the Regent, 16; visit to England, 16; protests against the refusal of Christian burial in the case of Adrienne Lecouvreur, 16; begins *La Pucelle,* 17; *Zaïre* produced, 1733, 17; secures contract for army supplies, 17.

Marquise du Châtelet, commencement of friendly relations with, 1734, 18; and with Frederick the Great, 1736, 18, who became King of Prussia in 1740, 19; *Mahomet* produced, 1742, 19; appointed Historiographer of France, 1745, 20; gains the Pope's friendship and is elected to the Academy, 1746, 20.

Offends Madame de Pompadour and is exiled from France, 1747, 21; death of Madame du Châtelet, 1749, 21; residence in Paris, producing new plays in his private theatre, 1749, 21; visit to Frederick the Great at Sans Souci, 1750, 22; published *The Age of Louis XIV.,* and coöperated in the "Encyclopœdia," 1751, 23; the satire on Maupertuis, 1752, 23; quarrel with the King and departure from Prussia, 1753, 23; arrested at Frankfort by the King's order, 24; makes his home in Geneva, naming it *"Les Délices,"* 1755, 24.

Impressive poem on "The Lisbon Earthquake," 1756, 25; *La Pucelle* offends the clergy of Geneva, hence removal to Lausanne, 25; builds private theatre at Ferney, 25; wrote the *Life of Peter the Great* at request of Elizabeth, Empress of Russia, 1758, 26; splendor and prosperity of his estate, 26.

His "Natural Religion" publicly burnt by the common hangman in Paris, 1759, 27; rumored death moved Oliver Goldsmith to write his eulogy of Voltaire [see 32], 1760, 27.

The Calas atrocity denounced in "Toleration," 1761 [see vol. iv.], 27; his heroic, persistent and triumphant efforts, during three years, result in the vindication of the injured and restoration of their property, 1765, 28;

compels justice to be done in the Sirven case, 1763-1772, 28; asserts his rights as a churchman, 1768, 28.

Turns the Ferney theatre into a watch-making factory, and established looms for silk stocking weaving, 1770, 29; the Ferney products eagerly bought in the world's best markets, 29; "The Innkeeper of Europe" invaded by distinguished visitors of every nationality and creed, 29.

Makes another theatre at Ferney, and adopts "Belle-et-Bonne," 1776, 30; his immense business enterprises and income, 1777; physical and intellectual activity at eighty-three, 30.

Last visit to Paris, after twenty-eight years' exile, 1778, 30; his royal reception by all ranks; his intercourse with Benjamin Franklin; causes a medal to be struck in honor of Washington, 31; rehearses new play, *Irène;* splendid ovation in the theatre, 31.

Death, May 30, 1778, and burial, June 1; eulogium delivered by Frederick the Great, and special services in Berlin, 31; purchase of Voltaire's library by Catherine II. of Russia, 32; grand public act of veneration on the transference of Voltaire's remains from the church of the Romilli, where they had reposed for thirteen years, to the Panthéon of France, July 10, 1791, 32.

VOLTAIRE, Tributes to, Oliver Goldsmith on, "Citizen of the World," i. 32.

—— Life Purpose of, i. 39.

—— Victor Hugo's oration at the Voltaire centenary, i. 44.

—— Characteristics. His first letter in English, xxxviii. 211.

—— Letter to a professor of history on the true method of writing it, xxxvii. 280.

—— his chemical experiments, xxxviii. 196.

—— on the making and keeping up of good roads, xiii. 148.

—— his address on his reception into the French Academy, xxxvii. 5.

—— his delight with Frederick the Great, xxxviii. 221.

—— comments and criticisms upon dramas, and the stage, ancient and modern views upon the "Œdipus" of Sophocles, gallantry in tragedy, "Athalie," "Amasis," "Athenais," the "Electra" of Longpierre, and the degeneracy of the stage, xix. 241.
—— the tragedy of Catiline, views upon Cæsar, Cicero, Ben Jonson's translation of Tully, xix. 255.
—— Letter from the Jesuit Tournemine on the tragedy of Mérope, xix. 265.
—— Preface to *The Prodigal,* xix. 269.
—— Preface to *Nanine,* on tragedy and comedy, xix. 275.
—— Preface to *Socrates;* remarks on Addison, Thomson, Steele, xix. 283.
—— Preface to *Mahomet,* note by first editor, xix. 287.
—— Preface to *Cæsar,* a letter from Sig. Algarotti; criticisms on the play, xix. 293.

VOLTAIRE, SELF-PORTRAYED.

"I have taken particular care not to depart from that simplicity so strongly recommended by the Greeks and so difficult to attain—the true mark of genius and invention." —*Orestes,* xvii. 66.
—— "I preach simplicity to English poets, and easy numbers." —*Preface to Zaïre,* xix. 7.
—— "The love of humankind, which always animated my heart, and which I will presume to say is my distinguishing characteristic."
—*Letter to Frederick the Great,* xxxviii. 165.
—— "I was inspired * * * by the love of mankind and the hatred of fanaticism."
—*Letter to Frederick the Great,* xvi. 6.
—— "Fate ordained that I should write."
—*To a Lady,* xxxvi. 180.
—— "I have consulted my own heart alone, which has always guided me, inspired every word, and directed every action."
—*Preface to the Orphan of China,* xv. 175.
—— "All I can boast of is that the piece is tolerably sim-

ple; a perfection, in my opinion, that is not to be despised." —*Preface to Zaïre,* xix. 6.

—— "Readers should always distinguish between the objections which an author proposes to himself and his answers to those objections, and should not mistake what he refutes for what he adopts."
—*Preface to Lisbon Earthquake,* xxxvi. 7.

—— "Prejudice will never allow two species of excellence to one man." —*Preface to Catiline,* xix. 259.

VOLTAIRE, HIS REVERENCE FOR THE DIVINE.

"I say there is but one God, in his nature infinite, nor can any being partake of this infinity * * * all nature speaks one God and one father."
—*Socrates,* xvi. 304.

—— "It is an insult on the divinity to conceive that he could possibly, in any manner whatsoever, commit with woman the crime we call adultery."
—*Socrates,* xvi. 305.

—— "Be careful above all not to turn religion into metaphysics; its essence is morality; dispute not, but worship." —*Socrates,* xvi. 304.

See x. 109.

VOX POPULI.

"With fears dejected, or inflamed with hope,
Still in extremes, the giddy multitude
Tumultous rove and only interest binds them."
—*Mérope,* xv. 41.

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VAMPIRES—VOYAGE.

Vampires, corpses who went out of their graves at night to suck the blood of the living, causing consumption, 143; these flourished in middle Europe; the only vampires in Paris and London have been stock-brokers and traders who suck the blood of the people in broad

daylight, 144; judicial trials and execution of veritable vampires in the eighteenth century, 146; the superstitious belief in miraculous restorations to life, 147.

Veletri, the birthplace of Emperor Augustus, who was ordained a god while living, 149; reigned forty years and there were twelve conspiracies against him, 151.

Venality, the superstition that official corruption is useful and cannot be stopped, 152; a strong will and a strong arm can stop it at any time; if Peter the Great had not willed strongly, Russia would still be barbarous, 153.

Venice, its self-acquired liberty, 153; which she preserved for eleven centuries, 155; the charter of independence that is worth anything must be won by the sword and maintained by force, 155.

Verse. It is difficult to be a poet but very easy to decry them in prose, 156; there never existed an eloquent man who did not love poetry, 156.

Viands. Importance of in religions; early Christians ate forbidden pagan meats, 157; St. Peter's heaven-sent feast, with permission to gorge, 158; Brahmins object to eat their relations, whose souls may have occupied the butcher-meats, 158.

Virtue. Brutus rashly wrong when he called it a phantom, 160; the four cardinal virtues, fortitude, prudence, temperance, justice; the three theological virtues, faith, hope, and charity, 161; the former are incomplete without beneficence, which, combined with justice, comprises all the virtues; the rest are but useful qualities, 163; monsters such as Nero and Pope Alexander VI. did occasional good acts, being virtuous at the time, 165.

Visions, beatific, 165; their utility in gaining money for the church, 166; the ghost of Madame St. Memin came back to announce that she was in hell because her husband had been mean in the payment of church burial fees, 167; later she reappeared, stating she was

then in purgatory, but the monks to whom she appeared were sentenced to death for attempted extortion, xiv. 167.

Vision of Constantine. No pagan writer knows anything of the sign of the cross in the sky, 170; three early Christian writers, Pophyrius, Lactantius, and Eusebius, the historian, are silent on this prodigy, 171; though the latter, years afterwards, mentions Constantine's story, 172; various versions of the tradition and the language of the inscription, 175; Constantine was not always victorious after the vision, 176; Eusebius, in his life of the emperor, does not support the story by the evidence of a single officer or private in the army, though everyone saw the miraculous sign, 177.

Vows. To make a vow for life is to make oneself a slave, 180; unwisdom of pledging oneself at fifteen that nothing shall alter our then convictions or purpose, 180; tragical story of a young couple, forced to enter monastery and convent, with the incredible tortures inflicted on the young lover after he had escaped, only to learn of the girl's death from grief, as related by him to Voltaire, 181.

Voyage of St. Peter to Rome. Of little importance whether he went there or not, so long as Popes hold possession, 184; St. James, the brother of Jesus, founded the church of Jerusalem and was called the first of all the bishops, 185; the first church raised at Rome was that of St. John, which disposes of the episcopal claims of St. Peter, 185; various reasons for discrediting the tradition that he was ever in Rome, 186; but modern Popes find his episcopal throne a much more comfortable seat than he and his successors ever enjoyed, 190.

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WAFER, strange fate of the consecrated, viii. 277.
—— gods and their makers, xiv. 120.
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—— between England and France, 1756, xxx. 186, 204.
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—— "Are wars and slaughter
The harbingers of wisdom and of peace?"
—*Mahomet,* xvi. 40.
WARFARE, IDEAL.
"To save a city I could never see
That there was magic in virginity." xl. 46.
WARBURTON, BISHOP, showed that Judaism had no belief in a future state, xiii. 73.
WARWICK THE KING-MAKER. See MARGARET OF ANJOU.
WATER-MADE WINE, xi. 291.
WAY OF THE WORLD. "The few * * * (are outspoken in their approval of the true and good), the rest of the world withhold their approbation for a time, but will come in at last, when the rage of party

is over, the injustice of persecution at an end, and the clouds of ignorance dispersed."

—*Preface to Orestes,* xvii. 67.

"We must cultivate our garden," though this is the best of all possible worlds, i. 207, 240.

WEAK, THE. "One should never tell people of their danger till it is past."

—*The Scotch Woman,* xviii. 56.

WEAK COUNSELS.

"True courage lies in knowing how to suffer.
And not in stirring up rebellious crowds
Against their sovereign." —*Mariamne,* xvi. 262.

WEAKNESS. "The weak deceive, the powerful command." —*Mahomet,* xvi. 42.

WEALTH. "The love of money destroys more families than it supports." —*The Prodigal,* xix. 174.

Weapons of War in the fourteenth century, xxv. 288, 314.

WEATHERVANES. "What a heap of fulsome compliments, false oaths, joyous welcomes, have I received from this whole city! but no sooner were they acquainted with my distress than every soul forsook me." —*The Prude,* xviii. 166.

WEDLOCK.

"Thou bidst Alzire give her hand to Guzman,
And at the altar promise him a heart
Which is not hers to give." —*Alzire,* xvii. 14.

Welsh, Discourse Addressed to the [Actually to the French], ridiculing their national vanity, xxxvii. 89.

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Wickedness, is it born in us? xi. 181.

WIFE, THE IDEAL. "A woman indeed, a woman sub-

mitting to every duty of life, a woman who for me has renounced the whole world, who to her faithful passion joins the most scrupulous virtue."
—*The Prude,* xviii. 192.

WIFEHOOD. "It is a wife's duty to make herself as amiable as possible, to be discreet and prudent, affable and agreeable, but as for love, it is quite another thing; my husband must deserve my heart before he can possess it." —*The Prodigal,* xix. 152.

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WINE IN EDEN.

"Eve, first formed by the hand divine,
Never so much as tasted wine."
—*The Worldling,* xxxvi. 85.

WISDOM. "I heed not these rash fools!"
—*Amelia,* xvi. 111.

—— IN SOLUTION. "I own I dread the Senate."
—*Catiline,* xvii. 266.

—— much needed by poets, but few are so endowed, xii. 218; no objection to poets killing themselves, but all are not wise, 220.

WISELY AND TIMELY. "The man that drinks is never melancholy." —*The Prude,* xviii. 259.

WISE MEN. "Who consider they have fulfilled every duty when they worship God, assist man, cultivate friendships, and study philosophy."
—*Socrates,* xvi. 273.

— (or were they only kings) who came from the East to Bethlehem, stargazing, viii. 258.

WISHING. "We cannot wish for joys we never knew."
—*Zaïre,* xix. 23.

WITCHCRAFT. "The curate of Loudun was burnt at the stake by order of Cardinal Richelieu because, being a clever conjuror, he was held to be possessed by devils," xxii. 34; vi. 235; xxvi. 57; xxx. 256.

WITCHES, the atrocious legal murder of women accused as, xiii. 191.

WIT IN CONVERSATION, the knack of suggesting while not expressing a pointed thought, ix. 89.

——, or what passes for it, is sometimes a new comparison, sometimes a subtle allusion, sometimes a pun, sometimes a fanciful whim; also the art of telling only half of what you think, leaving the other half to be guessed, xiv. 222.

—— out of place in serious writing, xxxvii. 63; wit games, note, xli. 251.

WIVES, BOOKS, OR READY MONEY, which was Solomon most famous for possessing? xiii. 238.

WOE. "Woe to the vanquished! Blessed be the victorious!" This is the motto of mankind, xiv. 88.

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WOMAN. "How little power has woman o'er her heart!"
—*Olympia,* xv. 158.

—— A woman that nourishes two children and spins is more useful to the state than all the convents in the world, xxxvii. 229.

WOMANLY GREATNESS. "She is a miracle of virtue, misfortune and intrepidity."
—*The Scotch Woman,* xviii. 32.

WOMANLY INFLUENCE. "A woman of sense and beauty, who has nothing trifling or ridiculous in her, is an excellent school for a young fellow at your time of life; it will form your mind and direct your heart."
—*The Prude,* xviii. 193.

WOMAN'S SPHERE. "Heaven made woman to soften our afflictions, sweeten our bad humors, soothe our passions, and make us better and happier beings."
—*Nanine,* xviii. 94.

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—— do not reign in France, under the Salic law, because Scripture says that lilies neither toil nor spin, and for other reasons, xi. 65.

WOMEN'S READING. "A middling romance will serve for two or three hours' amusement to a few women, with whom novelty is the most essential quality in books, as it is in everything else."
—*Essays,* xxxvii. 81.

—— gift of tears, xiv. 70.

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WORTH, INTRINSIC. "Shines the diamond with less lustre, or is it less valuable, because found in a desert?" —*Nanine,* xviii. 109.

WORTHIES. "There are exalted spirits
Who claim respect and honor from themselves
And not their ancestors." —*Mahomet,* xvi. 26.

WRETCHEDNESS.
"To fear, and to be feared; the bitter poison
To all my happiness." —*Orestes,* xvii. 90.

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YOKE OF LOVE. "He who feels the yoke that is put on him will always murmur at it, and tyrannic love is a deity that I abjure." —*Nanine*, xviii. 94.

YOUTHFUL FOLLY.

"Of youth misguided, let us learn, whate'er
Their follies threaten, never to despair."
—*The Prodigal*, xix. 233.

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